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by MOST REV. A. J. MUENCH

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THE TERMITES OF A TROUBLED MIND

WHEN Michael Roberts died in 1948 he left behind him an almost completed book which gives its readers a shock similar to that we receive when we walk on a topmost stair that isn't there. For, *The Estate of Man*, published not long ago, leaves a blankness of unconstructive despair where we might hope to find a solid reason for hope. The fact is enigmatic and ironic. During the darkest days of the last war the Catholic Book Club of London published a book by Roberts entitled *The Recovery of the West*, because, though the author was not a Catholic, his book brimmed with Christian optimism. The critics rightly hailed him as a rare combination of the philosopher and poet, the historian and literary scholar equipped with scientific knowledge. In that book he faced all the major evils of our time—the falling birth rate, soil erosion, urbanization, the dilution of Democratic idealism—and felt confident enough to sound a rousing note of triumphant hope, that in the end all would be well. He rebutted Spengler's historic Determinism with dialectic skill and offered to his generation, whose spokesman he made himself, a new confidence in the power of Faith and human effort towards goodness. One might have said his book was a perfect reflection of the temper of the early Christians in the midst of chaos and disintegration—a temper of triumphant confidence in the face of evil. But in Roberts' last book we encounter Fatalism instead of Faith, and a sort of stoical despair in place of the expected Christian trust in God.

A "Collective Anxiety-Neurosis"

The Estate of Man underscores the modern evils which have been dwelt upon so insistently in these pages—world starvation through bad husbandry, and the blight of humanity through excessive urbanization—the twin evils of soil erosion and soul erosion. Mr. Roberts gives the statistics of world population—at present 2,350 million—and trends of food production with which our readers are already familiar. But even where the mere ma-

terialist might offer hope in the ability of science to fend off famine by scientific methods of producing food from other sources than the soil, such as algae, or sea-farming, Roberts merely sounded the note of impending doom, albeit he did so with a brisk intelligence and ironic humor. But to these twin evils he added a third, which deserves close attention lest the world's preoccupation with the wolf at its door should lend it to disregard the burrowing termites of a troubled mind within. This third evil may be summed up briefly in the term made familiar by the Existentialists—*Angst*. An irrational anxiety is rotting the moral fibre of our civilization. A "collective anxiety-neurosis" has screwed the masses up to a fever-pitch of fear and fretfulness, and science, which has made man believe that all his problems are external to himself, is incapable of eradicating this insidious, rooted trouble from the bewildered brains of men.

This almost universal dread has little to do with the external causes of fear, and those who attempt to diagnose it in terms of wars and wages and social unrest are bound to err in their conclusions. With physical evils men can cope, and the presence of physical dangers has a bracing effect on men. In times of war the suicide rates of our Western countries fall rapidly for the obvious reason that, when the whole nation is mobilized in a common effort, and when every individual has a significant part to play and feels himself capable of greater effort than he ever deemed, he has less time to probe into the centre of his life and note the agonizing hollowness there. It is normal, after all, for man to be confronted with physical danger. For the secularized man of Western culture it seems almost a necessity, if he is not to fall back into a fatal flabbiness of spirit.

A Spiritual Rotting

The agonizing *Angst* that is rotting the minds of men, weakening their wills to resist evil and prompting them to utter illogical blasphemies,

began to be noticeable in the latter part of the last century when Protestantism, Progress and Prosperity had created what seemed to be a soft climate of security throughout the world. Kierkegaard, that "melancholy Dane" of philosophy, was among the first to face the specter of the many uneasy minds that were appearing to bask in the blessed air of balanced faith and finance. While men in the Lutheran countries had been busy consolidating their gains in industry and commerce, and linking up the long Trade Routes, till the oceans of the world were bound up with them as in a giant net, they failed to notice that the inner security of the spirit had been dissolving, and that there was no central belief to which their spirits could be bound. Lutheranism had created a spiritual condition, by its tacit acquiescence to mercantile morality, with which it was unable to cope. Kierkegaard, himself a Lutheran, had declared it to be "ridiculously pitiful." It seems he had little opportunity of observing Catholicism in action, but he did note the strong contrast between its other-worldliness and the Protestant preoccupation with mere earthliness. "Catholicism," he wrote, "has a conception and the idea of the Christian idea: to become nothing in this world. Protestantism is worldliness from beginning to end."

Wearied Souls

With Kierkegaard, Existentialism had been a sincere and desperate attempt to find God amid a stifling atmosphere and to regain for man the sense of his own significance he enjoyed in the Christian centuries. It is almost impossible to give a clear exposition of the development of Existentialism in the century between Kierkegaard's death in 1855 and the rise of the Satre cult in our own day. It is rather like trying to fence in a fog. But briefly we may say that, from being an heroic attempt to find God and seek an honest way out of the seeming prison of *Ausweglosigkeit*, it has degenerated into a shoddy effort to rationalize despair and, with the French writers at least, into a cheap sensationalism of banal blasphemies.

One of the best and most candid efforts in European literature at giving expression to this deep *Angst* and at analyzing its moods and tenseness was Garborg's significantly entitled tale *Wearied Souls*. Its hero, Gram, is the typical secularized man of our time, terribly unhappy, though outwardly successful, and determined to "have it out" with his soul and God. The poet-

president, Thomas Masaryk, a philosopher-king after the pattern of Plato, singled out this book for detailed study, since hardly anywhere else save in the autobiographical novels of Huysmans do we find the weariness, the fever and the fret that afflicts secularized society more faithfully portrayed.

Gram is a wearied soul. "Far down, at the very bottom, in the background, in the underground part of my being, there lurks a grievous dangerous anxiety, a kind of mysterious imprisoned madness which keeps swelling and swelling and tends to burst. It is a bad conscience, some sense of fear, a feeling of terrible humiliation, a strange horror of something, the Lord knows what. I have an infinite desire to throw myself at someone's feet, at a woman's, at a clergyman's, at God's, and to complain, to confess, to be reprimanded, to be condemned and taken at last into a dear, dependable embrace, like a sick child. When shall I finally overcome that gnawing restlessness, that eternal discontent? . . . All that is uneasy, persistent, stealthy, has heaped up its torment in me; it is like a devouring pain in my breast." And after analyzing this devouring anxiety-neurosis which tormented so many million wearied souls, Masaryk observed: "I wish to call attention to one point: Did not the reader remark that Gram, a Norwegian, and *eo ipso* a Protestant has a great fondness for Catholicism?" When ever he wished to quiet the terrible tumult of his spirit, he crept into a Catholic church. That gesture was symbolic of what so many earnest men and women, searchers after a consistent philosophy of life and a vivid Faith, did in the literal and figurative sense.

Hollow Self-Sufficiency

But in the south of Europe, among those who have lost the Faith for lack of soil to hold and nourish the seed of the Word, *Angst* has become a histrionic Pelagian pose of self-sufficiency. The souls of men like Satre have become too subtlety for Christian sanctity! They have developed too much fineness to be satisfied with great and luminous certainties of the Faith! Theirs is the sin of deliberate melancholy which St. Francis and Dante castigated so severely and which the Mediaeval theologians put among the deadly sins. This is a corruption of the will, a terrible rejection of grace by men who strike a Prometheus attitude of sulky defiance, preferring darkness to light.

God's Holy Mount

The anxiety-neurosis of which Roberts spoke was a complex mixture of these two variants of Existentialism, which, on superficial examination must seem alike, just as two men may meet on the side of a hill, one going up, the other going down. There are many laboring on the slopes of God's Holy Mount. Those who have turned away

from its radiant summit must inevitably walk, with their own puny shadows ever before them, into deepening darkness. Those who are on the slow ascent may find it difficult, and the Light may even daze them awhile, but they have acted on the wise principle, that the way out of their circle of torment must be an upward way.

LIAM BROPHY
Dublin, Eire

FRENCH JOURNEY

A JOURNEY through France after an absence of several years is an interesting and instructive experience. I visited Brittany, Maine, Ile-de-France and Paris, remaining for a while in a number of places. I met many people from all parts of France and discussed with them French problems.

France of today is very different from the France which I knew so well twenty years ago. The climate of the country has changed. The Second World War, defeat, resistance and liberation have altered the old picture of the prosperous, proud, middle-class country. Since 1939 the French working class has vastly improved its position. Workers now have an elaborate system of social security, shorter hours (in some places even shorter than in England), and better working conditions. There is practically no unemployment in France with less than 50,000 unemployed, mostly unemployable, for 42 millions of population, compared with 250,000 unemployed for 9 million in Belgium.

No Welfare State

Yet the French workers are not satisfied. The cost of living in France is the highest in Europe, and in some places it is as high, or even higher, than in the United States. The wages, although rather high, cannot provide the French worker with the same comforts as they do the American or the Belgian worker. Even the English workers' position compares favorably if one excepts the hardship arising from the scarcity of food.

Housing in France is still inadequate and often antiquated. Bathrooms in the houses of the working class are hardly heard of and outdoor sanitation is still common in provinces. Therefore, French workers press for still higher wages and

for a Welfare State as in England. These demands could be satisfied only by more taxation of the middle classes and the peasantry. The latter, obtaining little benefit from the Welfare State, but paying a lot for it, have resisted any increase in taxation. While in Great Britain the working class is now very powerful and no Government of whatever party may rule without its consent, the conditions in France are different. There the peasant-vote, combined with that of the middle classes, blocks the way of the working class to the complete domination of the country. No French deputy, representing a country district, can expect to retain his seat if he annoys the peasantry. The working class pressure for the Welfare State meets a fierce peasant resistance. This is the root of the instability of all French Governments since the end of the last war.

However, France is quite sound economically. Its position is, no doubt, far better than that of England or the Netherlands. France is far larger in territory than Great Britain and has a considerably smaller population. The country can feed itself pretty well, while Great Britain and Holland depend greatly on food imports, and must starve if they cannot pay for them. The food in France is good and the cooking is the best in the world. France still controls a great colonial Empire, although it is having the greatest difficulties in Indo-China with the native Communists and lesser trouble in North Africa with the Arab nationalists. French industry is by no means negligible, and there is room for further development.

Youth and the Future

The French are not, most certainly, a decadent nation; rather they are a rejuvenated one. Since the inauguration of the Third Republic in 1871,

there was a continuous decline in the birth-rate due to the widespread use of contraceptives. This was motivated by economic considerations. The decline was stopped, however, before the last war. Subsequently there has been a remarkable increase in the birth-rate. At present a visitor to France meets large numbers of healthy children of every age everywhere. They are far more numerous than in Great Britain or Belgium and, I should say, healthier. This increase was achieved, not by pious exhortations, but by a series of laws and regulations which granted so many privileges and financial encouragement to parents that the burden of a large family was rendered very much lighter. France does not possess, on the other hand, enough young workers. This is largely due to heavy losses suffered by France in the First World War. Indeed, a generation was destroyed. I was very much surprised to find over 200 names on the monument to the fallen in the two World Wars in a small township of Plénée-Jugon in Brittany, which hardly has 2,000 inhabitants.

Nevertheless, France may look with confidence to the future, provided there will be no World War III. In the latter case all promises of the better future will be annihilated. Although France did not suffer many killed in the Second World War, quite a number died as prisoners of war, in the Resistance and as deportees. The Liberation inflicted heavy damages on many towns in Normandy, Brittany and elsewhere. The destruction, which I observed in the seaport of Saint Malo and in Rennes, the Capitol of Brittany, is as widespread as in Swansea or Southampton in Great Britain. The reconstruction has been slow. Even in rural districts there are traces of the war. A vast tract of the forest near Boquen Abbey in Brittany was burned down in order to facilitate the supply of arms and provisions to 3,000 guerrillas who lived in that remote district.

Some Effects of the War

The last war created a kind of inferiority complex in many Frenchmen, a lack of trust in themselves. It also divided France deeply into two camps, those who supported the Vichy regime and those who opposed it. There is still a great number of people in prisons or otherwise being punished for their deeds during the last war. On the other hand, many former heroes of the Resistance are active Communists and hence are

also in jail. The Communists are numerous and well organized in France. Authorities estimate that, although less than one-third of the French electorate vote Communist, the latter have far more influence because of fellow travellers.

The Frenchmen of today are a most peace-loving people. Three invasions since 1870 have taught them that wars do not pay. I noticed no ill-feeling towards the former allies even among the former Vichy supporters. On the other hand, there is no hatred towards the Germans as there was for a long time after 1918. There is also no ill-feeling towards the Russians, although Bolshevism is obnoxious to many people. The powerful French Communists form potentially a dangerous fifth column in the event of a Soviet-American war.

All these considerations urge Frenchmen to hope and to work for peace, although they realize that if things come to the worst they are bound to fight with the majority backing America. The nearer one comes to the possible theatre of World War III, the less people speak or think about it. They dislike the very idea of it, just as a man threatened by a dangerous disease tries to forget such an eventuality.

A Revival of Faith

It is difficult to express any definite opinion about the religious situation in France. The conditions vary a great deal from place to place. In several districts of the Diocese of St. Brienc in Brittany, the population is very much paganized. In Le Gouray, out of 800 persons perhaps forty or fifty go to the Sunday Mass and four or five receive Holy Communion. In a number of places in the same district, men hardly ever come to the Sunday Mass, although some of them still receive their Easter Communion. Most of these peasant land-holders vote Communist. On the other hand, in certain costal districts of Brittany as many as 4,000 persons take part in a single pilgrimage. In the Diocese of Lucon in Vandee 97% of the children go to Catholic schools, and the Diocese has a surplus of priests. Further south the situation again deteriorates. In a parish near Bordeaux, out of 1,200 Catholics only 100 go to church. The central part is by no means good. In the Diocese of Meaux no more than six men are ordained to the priesthood each year. Even in Paris, a diocese of nearly 5 million persons, there are usually about forty ordinations a year.

I do not think that the proportion of regular church-going Catholics in France is more than 20% of the population. To a visitor, France appears much less outwardly Christian than even England, and certainly less than Belgium, Holland or Ireland.

However, the Catholic Faith in France is very much alive, being practiced mostly by people who go to church, not "because everybody else does", but because of conviction. I doubt if any other Catholic country, as well as any Orthodox or Protestant, is as active as France. Through Fr. Danielou, S.J., interest in the patristics is being revived. Through Fr. Congar, O.P., the French are studying the Reformation. The French priest-workers are seeking new ways to convert the working class. In the Liturgical Movement the French have the regular evening Masses in Paris and elsewhere. In a number of churches the vernacular is used in the Liturgy to a great extent. Since World War II efforts have been made to reclaim the paganized youth in the countryside with good results. The young French clergy is very dynamic and the number of vocations to the Religious Orders is growing steadily, a sure sign of a coming religious revival on a grand scale. Compared to France such deeply Catholic countries as Belgium and Ireland look quite pedestrian and unimaginative. In the nineteenth century the Church lost the working class as well as the progressive bourgeoisie. But now an ever-increasing number of intellectuals are returning to the Church; and the masses will follow in due course.

The Abbeys and Culture

In Brittany, in the Cistercian Abbey of Boquen, I observed a most interesting experiment in religious life. Dom Alexis Presse, once the Trappist Abbot of Jamié, came to Boquen alone in 1936 in order to restore the ancient Abbey to its former glory and to found there a religious community which would observe the Rule of St. Benedict *à la lettre*. The Abbey, founded in 1137 and relatively well preserved in its ruins, is now largely restored. Next year the restoration of the great Abbey church will begin. The monks observe the Cistercian rite of the twelfth century—the Rule of St. Benedict without additions or alterations. A number of eminent people were converted at Boquen, or became its ardent admirers, including the late Dr. Alexis Carell. The entire Monastery is a wonder to all visitors.

Regionalism

In Rennes, capitol of Brittany, I met several Breton Celtic scholars, including Canon Falc'hun, Professor of Celtic in the University of Rennes, Abbé Poisson, author of the remarkable history of Brittany, and others. All these people are interested in preserving the Breton language and culture. Of the 3 million population of Brittany about one million still speak Breton. I later met in Paris a Frenchman from Languedoc, where efforts are also being made to preserve the local language and culture. All these people, although very good Frenchmen, uphold regionalism,—an arrangement which will permit French provinces to retain their languages and local culture to the benefit of the entire country. The tight centralization introduced in France by the Great Revolution has many disadvantages. The Vichy regime began the decentralization, establishing the so-called Regional Prefects. They remain, but this is only the first step.

Solesmes

I spent a few days in the celebrated Benedictine Abbey of Solesmes in Maine, mother-house of the French Benedictine Congregations, from which over 15 large monasteries in Europe and the both Americas have their origin. Solesmes is also the place where Gregorian chant was revived in the last century. The chant and the liturgical services at Solesmes reach the perfection possible to mortals. The Abbey with its 120 monks and fifteen novices is flourishing. From Solesmes I went to Le Mans and Chartres to admire their cathedrals. The stained-glass windows of Chartres are almost incredibly beautiful. No modern stained glass window even remotely approaches them in beauty.

My journey through France ended in Paris, where I stayed in the Dominican House of Studies, "Istina", a magnificent house near the Bois De Boulogne. Dedicated to the study of Russian as well as to ecumenical problems, this house has a rare library of Russian and English books. In "Istina" the Catholic, Orthodox, Anglican and Protestant theologians meet for conferences and discussions.

Leaving France for the Low Countries I formed the opinion that France can look with confidence to the future provided there be no Third World War.

DR. S. BOLSHAKOFF
Oxford, England

WHEN MAN LOSES HIS DIGNITY

A SPEAKER before the International Congress on Mental Deficiency told a gathering of experts (and through them, us) that physicians, colleges and national magazines should make it possible for the average person to understand the operation which results in sterilization. He mentioned that Denmark carries on a much more effective control of the feeble-minded than the United States, yet is not able to keep pace with the number of feeble-minded added to the population each year. Reference was made to the United States in another way: the audience was told that twenty-seven of the forty-eight States had legalized sterilization of the mentally defective.

Bold and Shameless

Admittedly the following collection of sentences is a compression of scientific material, some of it quite complicated because of technical terms; but the implications of the speaker are clear. A selection from the speaker's own words will permit the non-technical, the moral (or the immoral) to creep out of its hiding place. Here it is: "The chief obstacle to the additional protection of this generation and the next is the failure to understand that no sexual changes result. The patient can detect no change except the desired one that no children are born" (sic!).

When I first read the quotation given above, I could not believe the meaning of the words. They were so bold and shameless, so mechanical and base, that I felt they could not be there before me. I have since read the passage again and again. As a result, I am convinced of several unpleasant things.

I believe that the passage quoted was deliberately included in the newspaper story to tempt those who have manifested a certain decent reluctance at interfering with the course of nature. It is, likewise, an appeal to those who have been already indoctrinated with the enervating heterodoxy of "planned parenthood." It seems to be the principal purpose of these "improvers of the human race" to give free rein to every perverse desire of the human heart, no matter how destructive the consequences may be. According to their way of thought, restraint should never be practiced, for man must go "all out" for expression. Thus many of our "scientific" think-

ers have turned themselves, their sciences and their converts away from the pursuit of the truth. They may thus be betrayers, not guides of the human being.

A New Barbarism

It is difficult to be temperate with those who would dis-associate ideas from the nature of the beings and things in which they originate, under the excuse that such confusion is for the betterment of man and all his works. They use the mind to destroy the mind. But we must be temperate, if we wish to show their mistakes. Barbarism has stricken the world in many forms. The ancient types were generous in their earthiness. The modern form, present-day paganism, presents itself disguised as improvement, relief, advancement. Rosalind Murray, in *THE GOOD PAGAN'S FAILURE*, finds that "... the simple man has been exploited most cruelly and completely by the Pagan who professed to labor for his benefit, and now he is awakening to his condition. He has been aroused and armed but not instructed, and we are at the mercy of his revenge."

Wickedness Swallows its own Poison

High in the place of dishonor among those who have betrayed their fellowmen are the "thinkers", or professional practitioners, who deny the natural law. They insist that law at any time is what man cares to make it, that the determinant in any thought process is man's desire. To them we must retort that the natural law is as unchanging as God Himself. It is not set down in the Mosaic tablets (although the laws inscribed there are based on it); it is imbedded in the very nature of man himself. It speaks out in veritude about everything he does and thinks, speaks so unmistakably that the barbarian, the pagan, the Mohammedan, the Christian hears it and can understand what it says. Church law, State law, any other form of true law is good and binding only in so far as it agrees with the natural law. Anyone who denies these principles is wicked; for even the pagan Seneca reminded his contemporaries out of his knowledge of the natural law that "Wickedness takes a big swallow of its own poison". And the clear-minded Saint Augustine, who knew from experience, exclaimed: "It is Thy

good pleasure, O Lord, and it is a fact, that every soul out of harmony with right is its own greatest tormentor."

The pagan and the Christian thus reflect quite creditably the essence of the natural law, its persistence, its inescapability. How then can professional guides of the human race claim that man's nature requires no rules for operation, that right and wrong do not exist, that rewards and punishments do not follow actions, that anyone may do as he pleases?

The "Still, Small Voice" of Conscience

Pope Pius XII recently addressed the International College of Surgeons, and he chose the occasion to remind his hearers of the natural law and of their own professional responsibilities: "It is never permitted above all to deviate from the supreme intentions of the Creator in the matter of new human lives, as it is never permitted to adopt reprehensible acts of sterilization and others

which, with pseudo-scientific aim, can diminish the dignity and efficiency of the human creature. . . The basic laws of morals must never be lost sight of, and before their majesty human and material considerations have no importance."

Again and again it must be repeated to the betrayers and betrayed of mankind that, even in the merely logical sense, existence is better than non-existence. To be is better, infinitely better, than not to be. To be feeble-minded is far better than to be non-minded. To say or do otherwise is to take away all meaning from every idea man has used in his long history. Pleasure or pain, passion or whim, estatic advocacy of the "cause of improvement" are not the measures which must be applied to our systems and schemes; but rather, goodness and virtue and honesty before Him who made all, save Himself. It is about these that the "still, small voice" within man speaks over and over, relentlessly, effectively and finally.

EDWARD FRANCIS MOHLER
Toledo, Ohio

Warder's Review

Reflections on the Steel Strike

STRIKES are hardly news in these days of industrial strife. We have become quite used to them. We hardly emerge from one work-stoppage in a major industry when we find ourselves threatened with another. All in all, the public has shown a commendable patience with the discomforts, to say nothing of the hardships, often occasioned by strikes. Since the vast majority of the people are of the laboring class, strikes are assured of a sympathetic understanding by many people. Then, too, it is generally understood that gains made by Labor in the past fifty years represent a real advance for society in general. And while the strike must ever be regarded as a drastic means of attaining a desired objective, it is Labor's contention that without it many, if not all, of their claims would have been made in vain. In the light of industrial Liberalism's record, one cannot help but feel that Labor's contention is substantially valid. And there is no gainsaying the progress made toward bettering the condition of the worker during the first half of this century, a progress as phenomenal as it was necessary.

Time for a Change

Only one utterly lacking in a sense of realism would expect important social and economic adjustments to be made without difficulty. Hence it is that people generally have come to take in stride the recurring strikes in industry. Yet it is certainly not unreasonable to look for at least a beginning of more amicable relations between employer and employee. At this late date there should be growing appreciation of the basic principle expounded by Pope Leo XIII in *Rerum Novarum*, that there exists a mutual interdependence between Capital and Labor. Similarly, it seems not to be expecting too much to look for the dawning of a wholesome community consciousness which would give more than lip-service to the common good. Often enough, it would seem, the public welfare has not only been spurned, but even preyed upon by the contending parties to fortify their positions. Finally, there ought to be indications on both sides of a sort of mellowing or maturity in their mutual relations, with a corresponding lessening of dependence on the government. While we recognize that the government has a very definite and important role to play in economic affairs,

have we not been too dependent on Washington? Must the Federal Government in some form or other always be the arbiter? And must there always be threats of penalties and injunctions? Everyone certainly looks to a better day when the relations between employer and employee will be more harmonious. Enforced arbitration is hardly the way to speed the dawn of such a day.

Nothing Settled

These reflections have been going through our mind since that day in early June when the nationwide steel strike was called. The Central Bureau's file labeled "Steel Strike—1952" is bulging with pertinent materials collected. And we are adding to this collection almost daily. It is not necessary to say that most of the documents issued during the dispute are typically partisan, with both the companies and the union adamant in their claims. But what is distressing is the fact that the long and costly strike, lasting 54 days, seems to have settled nothing. Perhaps this is one point on which both parties to the dispute are in agreement. Everyone has emerged the loser. Leo Wolman, Columbia University economist, wrote in the September 22 issue of *The Freeman*: "For what appears to have been political advantage, the public, the strikers and industry suffered heavy and unnecessary losses." Similarly, a well written appraisal of the steel strike from the pen of Mr. Robert F. Drinan, S.J., in *Social Order* (Sept. 1952), is significantly entitled: "The Fruitless Steel Dispute."

Compulsory Arbitration

Mr. Wolman undoubtedly speaks the mind of industry when he concludes his "Lessons of the Steel Strike" with this summation:

"This country has gone to great lengths since 1933 to make peaceful collective bargaining the accepted method of labor relations. In the process the government has played a critical part in building up a number of powerful national labor organizations which have jurisdiction over the majority of our basic industries. With the passage of time these unions, individually and collectively, have sought and acquired not inconsiderable political power. These developments have made politicians and the government increasingly sensitive to the demands of these organizations and have caused them to replace bargaining the negotiation with the various forms of intervention which are at the government's disposal. This way of handling labor relations impairs the machinery

of peaceful negotiations and invites strife, as the steel strike clearly shows. Long continued, such policies are bound to lead the compulsory arbitration of labor disputes and extensive regulation of the practices and policies of private business."

"Responsibility Rested with Congress"

Mr. Drinan, too, finds fault with the government for its handling of the steel strike, but for different reasons. "If any one person or organization can be blamed for the steel strike, it is Congress. After the Supreme Court ruled that the President could not seize the steel industry without benefit of statute, the responsibility to act rested clearly with Congress." Even the Administration, in Mr. Drinan's appraisal of responsibility, was found lacking: "Once again unfortunately the White House was weak; humiliated by the Supreme Court decision, the Supreme Executive asked Congress either for seizure power or a directive to use the Taft-Hartley Law. . . . The President could have and should have made out a striking case why a Taft-Hartley injunction would not promote collective bargaining in this instance and should have demanded legal machinery to open the steel mills."

Recommendations

Since the union shop ultimately became the issue around which the deadlock in negotiations centered, Mr. Drinan concludes that "the time has come for a completely new approach to union security (provided by the union shop) in the steel industry." Besides this new approach, "there must also be new and adequate federal legislation to take care of situations where . . . neither Congress nor the parties act to resolve the strike." Much to the point is Mr. Drinan's final recommendation: "Above all there must be a realization by both unions and large corporations that they are quasi-public institutions on whose harmonious cooperation and development the welfare of the entire free world depends."

The Government's Role

As we have said, it is unfair and unrealistic to expect major differences between the unions and industry to be resolved without difficulty and free from antagonisms. But it is high time we began to learn something from our unpleasant experiences. In view of the unmistakable trend toward centralization, it is salutary for all of us not to look to the government for too much intervention. Not that government has no role in

such affairs as strikes, especially when they are of such proportions and consequences as the steel strike. It most certainly has. Pope Leo XIII is very clear on this point in *Rerum Novarum*: "When the general interest of any particular class suffers, or is threatened with evils which can be met in no other way, the public authority must step in to meet them." But it is necessary to bear in mind that there are limits to government intervention. "The limits," says Pope Leo XIII, "must be determined by the nature of the occasion which calls for the law's interference—the principle being this, that the law must not undertake more, nor go further, than is required for the remedy of the evil or the removal of the danger."

Responsibility

In other words, it is not good when the citizens rely too much on their government to solve their problems. They must be willing to shoulder as much of the responsibility as they can, individually and collectively. Our thinking should be moulded along these lines. It is in this field our Catholic labor schools and institutes of industrial relations can make a most valuable contribution. We understand that there were twenty-seven such schools in our country last year and that indications point to an increase in number this scholastic year. Let us hope that their growth in quality as well as quantity will be rapid.

The steel strike has shown how little advance has been made in industrial relations. The government should not have to force settlement of differences upon Labor and industry. A knowledge of sound moral and social principles will do much, we feel, toward hastening the advent of a better day, when all groups in society will consider their problems in a spirit of solidarity. It is only in this spirit the many problems facing us can be considered undisturbed by fear, suspicion and antagonism.

"Soft Spot in American Catholicism"

IT is thus *America* (Sept. 6) editorially characterizes our country's "attitude of nonacceptance or merely nominal affirmation of the basic social teachings of the Popes." The occasion for this comment was provided by remarks made in the course of addresses delivered at the recent Ninety-seventh Annual Convention of the Central Verein. The addresses referred to by *America* were those of Archbishop Ritter and Bishop Mulloy of Covington, Kentucky.

Both members of the Hierarchy urged the Verein to intensify its efforts toward spreading the messages of the social encyclicals. Specifically, Bishop Mulloy urged "pressure to bring the encyclicals into Catholic grade schools, high schools and colleges." The full implication of the Bishop's very direct statement is appreciated by *America*: "More than sixty years after *Rerum Novarum* and twenty years after *Quadragesimo Anno* it is still possible to speak of the need for pressure to get the Encyclicals into Catholic schools.

It is recognized that the task of "bringing the encyclicals" into our schools is not an easy one. Yet it must be done. It is an enterprise which merits and demands the efforts of our best minds. American Catholicism has a challenge which it must meet, the sooner the better.

The Wise Merchant

IT will be said that the merchant must be shrewd. That is certainly so. He must be a business man, prudent rather than sentimental, but he must combine with this strictly professional quality a lofty conception of the ideal of his profession.

While assuredly being a businessman, he must equally consider himself as a servant of the community. If he should have no other care than ceaselessly to store away money and to enrich himself, he would betray his vocation—for it is indeed thus that one may describe the mission which God has confided in him. In acting thus he would be playing the game of evilly-intentioned men who make a vampire of trade, living at the expense of the whole economy. If he strives in the opposite sense, sets himself to bring into circulation the good of the earth, intended by God for all, in such a manner as to take them where they will be useful, and in such a way that they will be effectively useful, then indeed is the merchant a good and true servant of society, a guarantee against misery, a promoter of the general prosperity.

Was it not, indeed, Our Lord Himself Who chose to compare the Kingdom of Heaven to the pearl of great price which the wise merchant acquires at the cost of all his goods? May this be your design also. Pass it on to your children and expound it to the young men of your profession.

POPE PIUS XII

Contemporary Opinion

RELIGIOUS education in school is not merely a matter of teaching one particular subject, whether it is called divinity or scripture, or whatever else. It is a question of the ethos, the whole atmosphere of the school, which, in the case, certainly of Christian children, should, surely, be that of a believing child, coming from a home of believers and taught in a school by Christian believers.

LORD PAKENHAM
The Catholic Times (London)
March 28, 1952

Something is happening in the United States that we ought to be concerned about—the growing hatred of Federal Government as such. I think that is due to the growing impact of the government on the individual lives of the people. This cannot be avoided altogether, but if some of it can be, we ought to do so.

C. PETRUS PETERSON
To the Mo. Basin Survey Com.
Aug. 23, 1952

People really must begin to think out the implications of the fact that the huge majority of the working classes everywhere want social security and the Welfare State *first* with political liberty a long way behind. They want this order of things because, for over fifty years, Liberal, Socialist and Communist intellectuals have taught them to want them: and it is only now that some people, like certain members of the British Labor Movement, are beginning to query the bases of that thinking. However superficial some of the similarities may be, these bases are far removed from the wisely balanced view of workers' rights and duties elaborated in the great encyclicals. Meanwhile the over-emphasis on security at any price by the left-wing intellectuals has done its work so well that the new approach to current problems, which we need, has much to correct—if there is time left for it to do so. Wrong thinking leads inevitably to wrong policy—that is the final lesson we must learn before it is too late: *c'est par la tete que le poisson pourrit*—the fish rots from the head first.

FRANK MACMILLAN
The Christian Democrat, Sept. 1952

It is encouraging to see the increasing recognition being given to the proposition that high prices reduce buying, and that the large profits resulting from high prices short-circuit buying power—the result being business slumps.

Recognition of this proposition is creeping into newspaper editorials. Columnists and business analysts are making more and more frequent references to the effect of high prices on people's buying. Whether they know it or not, these people are talking fundamental economics, and getting right at the cause of disparity and depressions.

This recognition of the basic trouble in our economic system is unwittingly a recognition of cooperatives as the cure. For cooperatives keep prices reasonable. Fully developed in the economic system, cooperatives give steady demand and steady employment. This stops disparity and ends periodic depressions.

Sweden is an example of a country where these beneficent results of cooperatives are already quite fully realized. So, what we are talking about here is not just theory, but has been proved in practice.

The Nebraska Co-Operator
July 16, 1952, p. 4

The synthetic fibers are here to stay but, on the basis of technical and economic information now available to us, the principal natural fibers—cotton and wool—and the older man-made fibers—viscose rayon and acetate rayon—will be with us a very long time, perhaps forever.

There have been many far-reaching public statements made to the effect that wool will lose its market completely within the next ten to twenty years and that cotton will be replaced by man-made fibers, slowly but surely. These statements, however, have been made sometimes with the enthusiasm of the chemist who has created a new useful product, but almost always by those who do not understand fully the complicated technology and economics of the textile industry.

It is quite true that the newer synthetic fibers have unusual properties. Nylon, for example, has amazing strength and resilience as a continuous filament, and has almost completely replaced silk in women's hosiery. It must be remembered, how-

ver, that silk lost out not only because filament nylon is superior to it in hosiery yarns but mainly because an international politico-economic situation removed it from the market. Probably silk will never fully recover its position except in certain luxury fabrics where it still reigns as queen of the fibers and would be consumed in much greater quantities if it were available.

A very interesting trend at the present time is the blending of synthetic fibers with wool and cotton. While some blends are made purely from a cost standpoint, in most cases it is found possible to impart the virtues of the synthetic and natural components and minimize the deficiencies of each. Hence, we are at the threshold of an era of "fiber alloys" with amazing properties. Just as we find iron the principal constituent of the many alloy steels which were hardly dreamed about 30 years ago, it is reasonable to conclude that wool and cotton will still be playing a salient role in the textile drama for many years to come.

J. H. DILLON¹)

There is a supreme truth to reveal to the men of today who have admitted, once and for all, that they are atheists: It is that they are atheists only with respect to the "God" of the philosophers and savants, to the "God" whose death Nietzsche proclaimed and who, in effect, does not exist. But the Father whose Son revealed that He exists by this single invocation: "Our Father Who art in heaven . . .", this God to whom Claudel said: "Now You are someone all of a sudden!", it is the mission of the lay apostolate to reveal to the modern world, by changing perhaps some of its customs, by clearing the channels and the avenues through which grace shall be spread throughout the world and shall cover it.

Lay Apostolate Bulletin
Perth Amboy, N. J.

Something must be done to eliminate class conflict on the local level. Collective bargaining is not the final answer. Pope Pius XII warned us that the wage system itself is not unjust, but he told us that it would be highly desirable that the system be modified by a partnership in ownership or management of profits, at the same time reserving to the owner alone the right to make economic decisions.

ARCHBISHOP KARL J. ALTER

Fragments

THE basic concept of a farmer cooperative is that ownership and control shall be in the hands of those who utilize the services of the organization, and that the control be used by the owners as patrons, rather than as investors.

Patron ownership means that the primary objective of the operation is to hold costs at a minimum, while the objective in non-patron-owned firms is the maximum of margin over cost.

Someone has aptly said that "cooperation is economic Christianity." Cooperation is the most democratic form of business in this country, and should be an example of the principles of democracy, in contrast to fascism or Communism or Statism.

DANA REYNOLDS in the
"Nebraska Co-Operator"

"Man is born to labor as the bird to fly, we are told in the Scriptures. You cannot be healthy of body or of soul unless you busy yourself sometime about something. And that holds for the women and the child as well as the man.

"Too many people everywhere are avoiding their obligation to work, trying to pass it on to somebody else, to live on the sweat of somebody else's brow."

DR. LUCEY
Co-adjutor Bishop of Cork

"But social justice cannot be said to have been satisfied so long as working men are denied a wage that will enable them to secure proper sustenance for themselves and for their families."

POPE PIUS XI

In an address to the Italian Catholic Union of Employers on February 1 of this year, the Holy Father made a particular point of criticizing the distortions of the teachings of Pope Pius XI on the corporative order. These distortions, he said, made it seem that the Church was concerned only with modifications to be made in the employer-worker relationship. Instead, he stressed, Pope Pius XI's encyclical *Quadragesimo Anno* really contained a "program which is the idea of the corporative, professional order of the entire economy."

¹) Julius Klein Newsletter, May, 1952.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Prayer—A Social Duty

THE message of Fatima to the whole world is an exhortation to prayer and penance. We say "to the whole world," for it is not only the individual who is called to prayer and repentance, but groups, communities, and nations are to lift up hands in prayer and practice some form of penance in order to bring the grace of God and Divine help and healing to a bleeding and suffering world.

The Church has taken cognizance of this social duty, on the part of all mankind, to pray fervently to God in the present world crisis. Mother Church has shown her attitude toward this social duty of prayer by recommending special devotions to our Lady of Fatima on the first Saturday of every month.

The faithful evidently have become fully aware of this urgent duty to pray and to practice some penance in order to avert greater national and international calamities. It is not so strange that even believers in non-Catholic Christian communities are frequently exhorted to "prayer and penance" by their spiritual leaders. This is especially the case in sermons delivered on Sunday morning to non-Catholic Christian communities. Without being aware of it, these speakers hark back to Fatima and preach the message given by the Blessed Virgin to the children of that Portuguese village for the whole world.

How very appropriate, then, that Mother Church has given us as the general intention for the month of October, 1952, this very practical Intention, "Daily Recitation of the Rosary in the Family." If every prayer is powerful and apt to bring down spiritual richness to the children of God, what copious streams of grace can we not expect for the children of the Church Militant by the daily devout recitation of the Rosary, especially if it becomes an exercise for the whole family during the entire month of the Holy Rosary.

It is quite appropriate here especially to encourage the lukewarm, to remind them of the wonderful spiritual treasures that come to souls through devout and persevering prayer. The great Doctor of the Church, St. Alfonsus Ligouri, says that: "He who prays is saved; he who prays not is lost." The import of these simple words is so tremendous that we may find it hard to believe them on first hearing. How did the great

Saint find the courage to pen these words? The answer is very simple. He bases the first part of his assertion not on the words of a theologian, not on the wisdom of the Church speaking with plenary authority, but on certain striking words spoken by the Divine Master Himself.

The first part of the assertion is based on the very encouraging words of our Lord: "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you." The second part of the statement has for its adamant verification the words of our holy Redeemer from the Gospel of St. John: "Without me you can do nothing." These words simply mean that without the aid of prayer we cannot fight the spiritual battle successfully nor be victorious in the warfare against the powers of darkness which ever assail us. Truly, we have here a mighty incentive to put in practice the general intention for the month of October and to become one of the family group praying to Mary, the Help of Christians and our Advocate before God.

We have just referred to the fact, and it is a rather consoling one, that even Christians outside of the Catholic fold are exhorted to listen to the message of Fatima. These Christians also claim that they and their fellow church-members have received wonderful material gifts by prayer. On our part, we do know for a certainty that a devout recitation of the Rosary has brought about wonderful effects, both in the spiritual and in the material order. And is it not Catholic teaching that the Sacrament of Extreme Unction quite often produces health of body, as well as purification of the soul from mortal blemishes?

Speaking of this occasional benefit of Extreme Unction and the prayers accompanying it, we may quote here a passage from an excellent work, *Theory and Practice of Psychiatry*, by William S. Sadler, M.D. (St. Louis, 1936). On page 1075 of his work, the author quotes with full approval the words of a famous English Psychiatrist of the last century, Dr. Hyslop. This eminent authority is quoted as saying: "The best medicine which my practice has discovered is prayer. The exercise of prayer in those who habitually practice it must be regarded as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves. As one whose whole life has been concerned with the sufferings of the mind, I would state that of all the hygienic measures to coun-

eract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."

We may accept this testimony. But our recourse to prayer and our hope to receive divine grace and blessings is based on stronger proofs than on any words supplied by medical therapeutics. We have just seen the remarkable testimony of St. Alphonsus Ligouri on the value of prayer. And those words will, no doubt, prompt individ-

uals and members of Catholic families to have daily recourse to this potent spiritual weapon during the entire month of October, 1952. And thus prayer will become a social duty, and produce at the same time vast social blessings. Prayer will be more powerful than the atomic bomb and the possession of secret weapons. For these humble supplications, as voiced in the daily recitation of the Rosary, will ascend to our great Captain, Christ, in the City Celestial, and bring health and healing to afflicted humanity.

(REV.) ALBERT MUNTSCH, S.J.

An Effective Weapon Against Communism

OUR nation is preoccupied with the task of turning back the great tidal wave of Communism which threatens to engulf the world. In a military way we are avowedly committed to a policy of "containment". Politically and economically, however, our designs are not so modest or restrained. Nor can they be. One cannot think of a philosophy of life—and Communism is such—in terms of containment. Hence it is our country has been most generous and energetic in its efforts to aid countries where Communism threatens. The various programs of assistance, such as the Marshall Plan and the Point Four Program, have placed a heavy financial burden on our people. But we are told that the price, however great, is not too high in view of the objective.

Because Communism breeds where there is want and misery, the wisdom and charity of lending a helping hand to needy peoples are readily apparent. However, we must not be fooled into thinking that assistance of this kind alone will save the day for us. It is paramount that we help the needy nations establish a sound economy. Toward this end much good is being done at the present time through the cooperative movement. Mr. Jerry Voorhis, Executive Secretary of the Co-Operative League of the U. S., gives a glowing report of what is being accomplished by the co-ops in Southeastern Asia. We quote from Mr. Voorhis' article in the July 16 issue of the Nebraska Co-Operator:

"The alternative to Communism in most of the world is cooperation. More and more this is being recognized.

"From Burma, a man from the 'Ministry of Co-Operatives' came to the League office to tell us that the Burmese people prefer to trust co-operative boards and directors rather than profit

traders. He said that the Burmese government is trying to rebuild the natural resources of their country and to carry out a program of land reform. Eighty per cent of the people live in rural areas.

"It is recognized that land reform will do little good unless it is accompanied by the development of co-operatives and the release of people from the usurious exactions of money lenders. Already, some new co-operatives are being formed where people deposit savings, market their crops, and warehouse and purchase their needed supplies.

"The assistant 'Co-operative Administrator for Malaya' came to our office to tell us that credit unions and consumer co-operative stores for rubber and tin workers are the 'most needed institutions' of the time in that country.

"Ceylon has a staff of 1,300 people working on the development of co-operatives.

"From Japan, we continually receive communications from agricultural, fishery and urban co-operatives—many of them suggesting the possibility of developing trade between their co-operatives and those of the United States. In addition to the many thousands of agricultural co-operatives developed since the war, the fishermen are being encouraged to develop fish-processing co-operatives on the Nova Scotia pattern.

"From Pakistan College comes a request for American teachers to come out and instruct in the development of irrigation, poultry and other types of co-operatives.

"Indonesia, which has sent two delegations of co-operative leaders to the United States in the past couple of years has, already, some 4,000 co-operatives, with 1,000,000 members and with the vice-president of the Republic as the leading figure.

"All over southeast Asia the forces that are standing against Communism see co-operatives as their best available tool. They see them first and

foremost as a way of ridding their people of the scourge of foreign money lenders through development of credit unions and other financial co-operatives. They see co-operation, second, as a means of increasing food production, and then preserving and processing and rationally distributing the food after it is produced. Blindly prejudiced Americans who attack co-operatives should ponder some of the facts about the world in which they live.

Understanding Revolutions

MANY thoughtful publicists of recent years have pointed to the loss of international esteem that has accrued to the United States by the influence of executives and diplomats who were "guileless and willful" in their conduct and were evidently ignorant of the true nature of the forces on the ascendency in the world of today. The losses that accrued to the U. S. and the Western World in the treaties of Teheran, Yalta and Potsdam are a matter of historical record.

Bereft in their thinking of proper moral orientation, these diplomats and politicians seemed incapable of understanding such phenomena as the Russian revolution and modern Communism. They have all looked upon it simply as a "different social and economic system", one ready to take its place along-side those of other countries in "one world". This accounts largely for the thinking of those who spoke of the revolution in China in recent years as conducted by "agrarian reformers".

If the Russian Revolution and its influence is misunderstood, the same can be said of an earlier one, on which the former was patterned, namely, the French Revolution. A recent study of the "Coming of the French Revolution" by an historian, Lefebure, who is known as a life-time student and an authority on the French Revolution, will, therefore, be of great value to all those who endeavor to understand this social and economic insurrection and its widespread effects on the whole of western civilization during the last 150 years.¹⁾

The book gives a concentrated study and a close-up view of the actual economic, social and financial conditions surrounding the Revolution. The methods whereby the Third Estate—the bourgeoisie—seized power under complete cover of the public good are skillfully delineated.

"The U. S. Department of State has distributed 408,000 copies of a pamphlet on co-operative which the Co-operative League assisted in preparing. This pamphlet has been translated into 14 different languages."

Mr. Voorhis' comment about "blindly prejudiced Americans who attack co-operatives" is well taken. Do many people really know what they want, what they stand for and what they oppose? Sometimes we wonder.

The third chapter on "The Bourgeoisie" is perhaps the most valuable portion of the book. A previous section gives a description of France's fiscal problems and conflicts, and the emergence of the aristocracy and the bourgeoisie as opposing groups. Then three strata of the bourgeoisie are described: The finance and wholesale trade group; the merchant class; the lawyers and judges and some physicians associated with the latter.

The finance and trade group held first place in the affairs of the time. This class grew up ancillary to the monarchy, as providers of the public money, tax collectors, etc. Some were close to the nobility, such as Lavoisier, Helvetius; others were Protestant and foreign, like the Swiss Necker. Among them developed bondholders and stock exchange manipulators.

The merchant class grew up from the seaborne commerce and trade between the French provinces. The most powerful of these were established in the ports of Nantes, Bordeaux and Marseilles, and at inland points like Rouen, Orleans and Lyons. Later these groups formed the monarchist Constitutional Party. Industry was an auxiliary to commerce with these men.

An interesting facet of the French Revolution—the conflict and struggle of the rising merchant and financial class with the existing guilds, is also developed. "In 1776 the guilds were suppressed by Turgot, restored after his fall, but were increasingly criticized by the advocates of economic freedom. . . The skilled workers and craftsmen were in general hostile to capitalism. From their ranks were to be recruited the sansculottes."²⁾

The amalgamation of these groups into a single force is described in the following excerpts:

"All groups were formed and influenced in their social outlook by certain bourgeoisie attitudes which, formed partly by the philosophers, were forced into a revolutionary ferment by the play of practical social and economic interests. The

¹⁾ Princeton University Press, Princeton, N. J., 1947. Second Printing, 1949, 233 pages, \$3.00.

²⁾ Ibid., p. 45.

opposition to aristocracy, the attention to earthly well-being and the cultivation of the new scientific forces, leading to control over nature and creation of wealth. This spirit developed an ideal of human service and inspired sacrifice which evolved in the consciousness of an historic mission. . . .

"Undoubtedly the interest of the bourgeoisie, which was the first to profit from the new order, can easily be detected beneath the philosophy of the eighteenth century. But the bourgeoisie believed sincerely that it worked for the good of humanity. It was persuaded that it prepared the way for the advent of justice and right. Indeed, the entire Third Estate believed the same. The men who rose in the great "days" of the Revolution, who fought at Valmy, Jemappes and Fleurus, would not have risked their lives, had they been thinking only of themselves.³⁾

The messianic belief in their "mission", and the conviction that it was entirely good and adapt-

able for mankind as a whole was characteristic of the mind of both the French and Russian revolutionaries. It is against this tough, brutal messianism of the Russian Communists like Stalin, Vischinsky and Molotov that the often guileless and unhistorical idealism of statesmen of the West strives in vain. The former is a spiritual force, even though an erratic and erroneous one, with which the Western diplomats and politicians with their vaunted prestige, optimism and self-confidence have been unable to cope effectively in international relations.

Some success by way of "containment" of Communism has been achieved. But we must turn from the superficiality and levity of our past efforts and construct a strong spiritual force based on truth, right, justice and charity, if we are ever to be truly successful. This involves a concentration on the reform of morals and institutions, spoken of by Pope Pius XI.

C. T. E.

International Solidarity

OUR generation has witnessed two major movements toward world unity. They represent a sincere effort on the part of the nations to work out their destinies in close collaboration with one another. Yet, in spite of this real desire for union, both movements have failed, at least as far as their principal objectives are concerned. The highly developed means of transportation and communication have rendered intercourse possible to an extent not dreamt of before. Cultural organizations have disseminated knowledge that should have produced better relations. But, politically and ideologically, nations are far from having come closer together. In many cases moral barriers have been more effective instruments of division and isolation than the fences of barbed wires that separate nations created by God to live in a neighborly fashion and help each other in the attainment of their ultimate end.

The failure of these efforts at world unity can be attributed to the inadequacy of the principles on which the men responsible endeavored to build these organizations. Much discussion has gone into the framing of charters and constitutions in order to arrive at working principles, but the leaders did not know, or have plainly ignored, the fact that natural law has already provided us

with a body of practical principles contained in the doctrine of organic solidarity. In the course of the last seventy odd years, many Papal pronouncements have been issued that present a sure guide in the clarification of so important a doctrine. . . .

Only the Catholic Church is able to present such definite principles of world order. In vain one would look among the other religious groups of the world for a complete objective teaching on the matter. As a whole, those bodies which still bear the name "Christian," which one might call "incomplete Christianity," are not much better than the pagans in this matter. Identified as they are with a particular nation, they are incapable of thinking in terms of universality, which is the main characteristic of the "common good," so that by principle they could never present, even from a natural viewpoint, a complete system of principles relating to organic solidarity. If that is true from a human point of view, it is more true from a supernatural viewpoint, since they lack the lights that the Holy Ghost sheds upon the Catholic Church, and also the means to put those principles into practice. The only answer for the problems that divide the world at the present time more than ever, is making Catholic principles and Catholic life reach every aspect of society.

F. TORRES-OLIVER
Catholic University

³⁾ Ibid., p. 50.

SOCIAL REVIEW

Regulations on Workers' Health

THIRTY-SIX nations have notified the International Labor Organization that they are in favor of international regulations to protect workers' health against hazards in modern industry, ranging from radio-activity in atomic plants to the nerve-wracking vibrations of pneumatic drills.

The thirty-six nations, which included the United States, said that notification of occupational diseases should be made compulsory, and the manner of notification should be laid down by national laws.

Catholic President of W.H.O.

THE newly elected president of the Fifth World Health Assembly of the United Nations World Health Organization, Don Juan Salcedo, Minister of Health in the Philippines, is a noted Catholic lay leader. He is the father of six children, the eldest of whom is a Jesuit student.

He sent two cables to his wife from the Geneva meetings. One asked her to attend Mass with her children to pray for the success of his mission. The second announced his election as president and asked his wife and children to offer a Mass of thanksgiving.

Swing to Right in Italy

THE results of Italy's vital municipal elections, held several months ago, give some cause for gratification, some for concern. Greatest cause for satisfaction is undoubtedly the fact that Rome held out staunchly against the Communist assault, even though there were casualties among the ranks of those parties whose alliance is generally recognized to represent the Catholic cause.

The Communist vote showed that support for the party has not dwindled and in some areas it polled a much heavier vote than four years ago.

The Christian Democrats and their families suffered a serious reverse, losing about 500,000 votes. But it was the Right, represented by the Neo-Fascist and Monarchist bloc, and not the Communists, who were the gainers.

"Katholikentag" in Vienna

THE recent *Katholikentag* observed in Vienna was the first such celebration held in that city since 1933. One-hundred-fifty thousand Catholics from every part of Austria crowded the Heldenplatz on the Sunday of the four-day conference to proclaim the "freedom and dignity of mankind."

Like the *Katholikentag* in Berlin which was observed shortly before the Austrian celebration, the latter was not only a demonstration of faith but also a protest against Communism. As in Berlin, the Protestants of Austria cooperated with the Catholics in the celebration, and Bishop May of the Protestant Reformed Church received almost as much applause at the official opening as did Theodore Cardinal Innitzer.

During the four days of the conference, a decision taken by its preparatory committee last Spring to divorce the Catholic Church in Austria from the support of any particular party was ratified. The Austrian Catholics decided to end their historic connection with the Peoples Party. They aim to recover those Catholics who have lost active contact with the Church and simultaneously to make it possible for Catholic ideas to influence public life more strongly.

In a resolution passed at Sunday's giant gathering, the Catholics were summoned to resistance against the totalitarian State. It was declared that the State was not the property of political parties.

Cost of Government

TOTAL government spending—local, state and Federal—for the coming year will approximate the total wages and salaries of 75 per cent of the non-governmental workers in the United States. The same expenditures will equal the total national income of Argentina, Belgium, Brazil, Denmark, France, Greece, Italy, the Netherlands, Norway, Portugal, Sweden, Switzerland and the United Kingdom. Those countries have a total population of more than 257 million persons.

The Federal government will spend more during the current fiscal year than it spent from 1789 through 1925. The number of civilian workers in the executive branch of the government has increased by 339 per cent in the past 20 years.

The Boston Herald

Jurisdictional Strikes Vetoed by Building Trades

PRESIDENTS of the 19 AFL building trades unions voted unanimously to stamp out jurisdictional strikes by their 12,500 local unions.

At a special meeting in Washington, D. C., the union chiefs adopted a "Declaration of Policy" which served notice that they would revoke the

charter of any local Building and Construction Trades Council that authorized picket lines in a jurisdictional dispute.

At the same time, the union presidents called upon employers to quit provoking jurisdictional strikes in order to serve their own ends. Richard J. Gray, president of the AFL Building and Construction Trades Department, said there had been a number of recent incidents where employers had arbitrarily decided assignment of work which led to jurisdiction shutdowns.

The Lion's Share

PEOPLE of the United States and Canada, numbering less than 10 per cent of the world's population, accounted for 43 per cent of the world's total national income in 1950. This estimate was recently made by the statistical department of the United Nations.

One-half of the world's population had incomes in that year of less than \$100.00. The greatest concentration of low per capita income countries is found in Asia.

While Canada and the United States obtained 43 per cent of the world's income, the continent of Europe, which has 25 per cent of the world's population, received 40 per cent of the income. The peoples of the world living in Asia, Africa and Latin America, numbering 65 per cent of the world's population, received only 17 per cent of the world's income.

Inducing Land Tenantry

THE decline in the percentage of tenant farmers in the decade from 1940 to 1950—from 38.7% to 26.7% nationally, and from 52.8% to 38.9% in Nebraska—was definitely the result of low land prices that enabled many tenant farmers to buy farms at a price on which they could pay out.

Land prices hit the bottom in 1940, after the long decline from the 1920 peak following World War I. For a time after the beginning of the shot-and-shell prosperity connected with World War II, prices of farm products advanced more rapidly than the price of land. That was a golden time for landless farmers to become farm owners.

Before the end of the decade, land prices had pretty much caught up with the advance in prices of farm products. Within the past year or two, land prices have gone so high in relation to prices of farm products that buying farms and paying for them from their income has become much more difficult, and the purchase of farms

by landless farmers has slowed down almost to a standstill.

This pushing up of land prices to a new high was largely the result of non-farmers buying land for investment and speculation. If land prices remain high, while farm income remains stationary or declines, we shall see the percentage of tenant farmers creeping up again.

Land prices that are out of proportion in height to farm income, land prices that contain a considerable proportion of speculative value, are a tenant builder. Instead of looking upon the purchase of farms for investment and speculation as a sign of agricultural prosperity, we should look upon it as harmful to agriculture and consider ways to stop it.

The Nebraska Co-Operator

Voluntary Pension Plans

PRESIDENT Henry C. Alexander of J. P. Morgan & Co. declared that the growth of welfare funds to finance plans of retirement, to relieve sickness and disability, and promote thrift, savings and profit is a "spectacular development . . . and very likely will continue for many years to come."

Alexander, speaking to the New York State Bankers' convention, said at present about one-fourth of the nation's industrial working force are beneficiaries of 15,000 pension plans. Contributions to such plans amount to about \$2 billion.

"America for a long time," he said, "has been security-minded, but it is becoming more and more so. Some 30 million people in our country are today . . . covered by group life insurance.

"The point is that the institutionalized endeavors—yes, this form of collectivism—is not the kind that we abhor, for it is individually arranged and is the outgrowth of free and voluntary action by our people as individuals."

A. L. F. News-Reporter
July 11, 1952, p. 7

Steel Exports to New Markets

ACCORDING to *Steel Facts*, iron and steel exports last year increased nearly 400,000 tons, or 14 per cent over 1950. However, except for 1950, the 3,277,000 tons shipped out of this country was a lower amount than in any other year since 1939, according to Department of Commerce data.

Sharp changes occurred in the amount of steel shipped to some over-seas countries. The coun-

tries of the North American continent received more steel than in 1950.

Canada remained the largest importer of iron and steel products from the United States, receiving nearly 1.2 million tons, an increase of approximately 340,000 tons over 1950. The most important tonnage items included in that total were structural shapes, sheets, plates and skelp. Mexico was the second largest customer for iron and steel from this country, taking 256,000 tons. These North American countries, with Cuba and some Isthmian nations, took about half of the total iron and steel exports from the United States as compared with 43 per cent in 1950.

South America replaced Europe as the second largest consuming continent, receiving more than 588,000 tons in 1951 as compared with less than 400,000 tons the previous year. Venezuela took 198,000 tons, mostly in pipe and tubing. Brazil received 120,000 tons, mostly tin plate.

Exports of iron and steel products from the United States to Europe were 430,000 tons, 20 per cent less during 1951 than during 1950.

Asia ranked fourth as a customer for American iron and steel exports, taking 407,000 tons in 1951. Iran took more than one-quarter of that total, almost entirely in the form of pipe and tubes. Receipt of 129,000 tons of iron and steel products made Iran the fourth largest consumer of this country's exports. Africa and Oceania each received about 120,000 tons of iron and steel products from the United States in 1951.

Raw Material Prices

IMMEDIATELY after the outbreak of the Korean War in June, 1950, prices of rubber, tin, wood, and hides began a strong upsurge. This was caused by a concerted buying rush, not only in the United States, but in other countries as well. In general, this upsurge had spent its force by the Spring in 1951. Demand slackened, and supplies in numerous instances proved to be more than ample. The result has been a weakening in the price of many, though not all, of the world's raw materials. After two years, prices of these four items have settled at a little above or slightly below the pre-Korean level. In the case of natural rubber, its price was 28 cents per pound in the U. S. just before the outbreak of the war. Over the next 4½ months it shot up to a peak of 87½ cents. In May, 1952, it was back to 48½ cents, and effective June 1, the Government has reduced the price to 38 cents.

The price of wool in Australia nearly tripled between June of 1950 and March, 1951; but by the early part

of this year it had lost almost all of that advance. In various countries, pronounced reactions from peak prices have also taken place in cotton, jute, cocoa-nut oil, copra, and others. Smaller declines have occurred in lead and zinc. Foodstuffs in general have been less affected.—*Business Bulletin*, Cleveland Trust Company.

IFCTU and Co-Determination

THE International Federation of Christian Trade Unions has appealed to employer organizations not to oppose needed social and economic reforms and to help in building up a human society "based upon justice and Christian charity, and not upon capitalistic exploitation." This appeal was contained in the resolutions passed by the delegates of the 11th annual Congress of the Federation in the Hague. Fourteen countries were represented.

The question of co-determination, that is, the participation of labor in the management of industrial enterprises, was one of the main topics studied at the Congress. The resolutions adopted urged organizations affiliated with the Federation to study closely the experiments now under way in various countries, particularly Germany.

Delegates to the IFCTU condemned any economic system based solely upon the profit motive, as well as on a wholly collectivized system leading to a totalitarian State. They affirmed the "need of a modern enterprise" in such a way that it is no longer, "as in liberal capitalism, subjected to the primacy of money," nor, on the other hand, a simple wheel in an economy entirely planned by the State.

J. P. S. Serrarens relinquished his position as General Secretary of the Federation, which he held for thirty-two years. He was succeeded by Auguste van Istendael, a thirty-five year old Belgian. Mr. Serrarens is candidate for a top position in the Schuman Plan organization.

If it is necessary to increase the disposable portion of property through a healthy development of production, one must, in carrying out this effort, be solicitous of justly dividing up the fruits of the labor of all, seeing that all eat at the same table.

Each person's portion should be consonant with the common dignity of mankind and thus permit a larger number to acquire the independence and security of private property.

POPE PIUS XII
to the French, Semaines
Sociales, July, 1952

HISTORICAL STUDIES AND NOTES

ARCHBISHOP MESSMER—IV

(Concluded)

Patriotism—World War I

DURING World War I Messmer preached loyalty to the government, even though he was berated as pro-German.⁶⁸) In Wisconsin this was by no means jumping on the bandwagon. The German element refused to be stampeded into believing the atrocity stories about the German Emperor and his armies, and many of the Irish, rich in family lore, did not care to pull England's coals out of the fire. Talk of self-determination was never beamed to them as much as it was to the Poles, who saw in the war an opportunity for the rebirth of their ancestral fatherland. Paderewski promoted this project enthusiastically in the United States, and the thirteenth of Wilson's fourteen points dealt exclusively with Poland and its access to the sea. About the only Poles who did not rally to Paderewski's standard were those who had been infected by socialism. Victor Berger of Milwaukee, the first socialist to be elected to the House of Representatives, had vigorously defended pacifism, and his popularity was not ephemeral. In fact, after the war he was re-elected several times. Senator La Follette opposed the war with equal fervor and endeavored to make the war a tax on the current incomes of the affluent, rather than a bond on posterity. While he was primarily anti-British, the Senator was looked upon as pro-German during the war, and his popularity was even greater than Berger's.

In October, 1916, Messmer forbade his priests under pain of *ipso facto* loss of faculties to participate in the Hughes-Wilson campaign.⁶⁹) In

⁶⁸) In this country people who were Catholic and spoke German naturally came into close contact. People as different as Luxemburgers, Bavarians, Austrians, and Alsations became "the Germans", whereas in Europe these same groups would have been cool to each other. The great drawback in German history has been precisely a lack of solidarity. It was not hard for churchmen to be pro-German because the Church flourished in the Empire after the Kulturkampf was over. By contrast, the Church was suffering in many countries which have been traditionally Catholic.

⁶⁹) The notice is dated Oct. 25, 1916. It came when the campaign was nearly over. It might be connected with an incident created at Marytown by Rev. Edward Stehling on Sunday, Oct. 15. He started services late and preached long to keep his parishioners from a Wilson rally, scheduled for 11:45. He recommended that the parish pray to be delivered from another Wilson administration. The affair was publicized in *The Milwaukee Journal*, Oct. 27, 1916. It quoted Stehling as agreeing with George Viereck of the N. Y. *Fatherland* and with *The Chicago Tribune*.

his opinion this was nothing more than a repetition of the general legislation of Baltimore. Besides echoing and reinforcing the Pope's appeals for prayers, he encouraged women to join and form Red Cross circles, he endorsed the junior Red Cross and he promoted the purchase of War Savings Stamps by school pupils.

On October 28, 1917, he issued a long letter of magnificent calmness at a time when many learned leaders lost their equilibrium entirely. Its burden was: The government must be obeyed and private judgment cannot appraise the rightness of the war. "In the Congress", wrote Messmer, "lies the lawful and supreme authority of our nation. . . . Unless it could be shown by conclusive evidence, so as to convince the nation itself, that our representatives in Congress were entirely mistaken in judging of the sufficient reasons for war, every citizen is bound to accept the judgment of the supreme authorities and must obey, willing or unwilling; but obey they must for conscience's sake, for that is God's will."

Unaffected by the reckless contemporary oratory, Messmer maintained that the Constitution and Christian morality do not justify a war to thrust liberty and democracy upon other nations. We are only allowed to protect or vindicate our national rights.⁷⁰) On the other hand, Messmer hoped that full political liberty would come to the Irish, Poles, Lithuanians, and others. He further hoped for "full religious liberty" for France and Italy as well as "full liberty and political independence" for the Holy Father.⁷¹) These can be secondary or concomitant objectives of the war. If industrialists make excessive profits, this does not release citizens from the duty of loyalty to their country. Incidental to the war hysteria was the regulation that after January 1, 1917, all parish records were to be kept in English, or at least

⁷⁰) He probably squirmed when he wrote this isolated sentence: "The Spanish-American war was defended upon the ground that our security, stability and interest demanded it."

⁷¹) The desire of the popes to regain their temporal sovereignty played a larger role in European diplomacy than is generally realized. In his inaugural encyclical Pope Benedict XV referred to the problem. Italy entered the war on condition that the pope be excluded from the peace conference (Treaty of London). In 1915 the pope appointed a committee of cardinals to study the problem and Cardinal Gasparri announced that a solution was to be expected from a sense of justice, rather than from the use of force. During the war German magazines elaborated on the subject and Erzberger espoused the cause. Josef Schmidlin, *Papstgeschichte der Neuesten Zeit* (Munich, 1936), III, pp. 258-264.

in both languages. No person was thereafter eligible for trusteeship if he could not read and write English.⁷²⁾

The Prohibition Movement

Prohibition demanded the Archbishop's attention and it drew no commendation from him. In this he was at one with Victor Berger who went so far as to support Al Smith because of his wet platform. Messmer saw "a strong sectarian power" back of the movement and, despite the fact that some priests participated in the movement in good faith, he sensed an attack on the Church in the most sacred mystery which was entrusted to her. Pastors were forbidden to allow prohibition speeches on church property, but Messmer encouraged them to preach on temperance. "Prohibition", said he, "is in no sense moderation, yet this is the true meaning of the cardinal virtue of temperance."⁷³⁾

Socialism

Socialism presented a graver, more lasting problem than the Prohibition of the roaring twenties. Already before Messmer was in Milwaukee, Marxist agitation had reached serious proportions among factory workers. In the election of 1902 attempts had been made to win the Italian and Polish votes en bloc. When priests denounced the Social Democratic Party as atheistic and anarchistic, the party rebutted by calling on Father McGrady who had abandoned his calling to become a socialist. He delivered speeches and circulated his book *Beyond the Black Ocean*.⁷⁴⁾ Not many years later Father Sherman crusaded against Socialism, and Father Dietz tirelessly exposed the fallacies of the reds and radicals. When David Rose was a candidate for mayor, many Polish priests gave him enthusiastic support. He held the office from 1898 to 1906 and was re-elected in 1908; in 1910 Emil Seidel, another Socialist, was elected. Six years later Daniel Hoan, also a Socialist, was elected and he held the office until long after Messmer was dead.

⁷²⁾ Circular letter, Dec. 30, 1916. In a letter of Feb. 2, 1918, he warned the clergy against being apathetic toward legitimate patriotic movements. He cautioned against creating the impression that only public schools inculcate true patriotism.

⁷³⁾ Circular letter, June 17, 1918. *The Catholic Sentinel* (Chippewa Falls), Dec. 10, 1903, quoted Messmer to the effect that every man has a right to his glass of beer or wine if he sees fit, but the custom of treating has caused much intemperance.

⁷⁴⁾ Marvin Wachman, *History of the Social Democratic Party of Milwaukee 1897-1910* (Urbana, 1945), p. 42 and *passim*.

By obvious inference Messmer's letter on the war had made clear his stand on Socialist pacifism. After the war he warned his priests that the Socialists were trying to carry the elections of judges and school boards.⁷⁵⁾ The priests were to advise people to vote the non-partisan ticket. He took the occasion to point out that all social reform is not Socialism. Too many Christians thought socialism was nothing more than a purely economic program. Fearing that the women's vote would help the Socialists, possibly owing to the humanitarian planks in their platform, the Archbishop urged Catholic women to go to the polls regardless of what they themselves thought of women suffrage. Messmer's letter on socialism is extremely scholarly, but its style seems to point to another author.

Down through the years Messmer paid special attention to Thanksgiving Day. Frequently he sent out a letter on the subject. Besides recommending special prayers, he argued that such a holiday could serve as an antidote to Socialism which aims at creating an unsectarian morality.⁷⁶⁾ Being Archbishop in one of the nation's Socialist strongholds was not so unpleasant as many might conclude; yet he could never forget his duty to combat it and he never knew just how successful the "boring from within" program was. This technique was Berger's forte; yet in fairness it must be said that he emphatically denied being a Communist and he did draw distinctions between Socialism and Communism. Many people followed him primarily because there was no other reform movement which offered any hope of success.

Of interest in the light of later developments is Messmer's letter of 1921 calling attention to the agitation against gambling and the unfavorable attitude of the attorney general toward aleatory games, which were the warp and woof of parish picnics.⁷⁷⁾ This item and many of the others which Messmer discussed have since been elaborated upon by both his successors and the matters are not even now closed books.

Transition

Although Messmer ruled Milwaukee over a quarter of a century, his regime can be characterized as transitional. First of all, the War made

⁷⁵⁾ Circular letter, March 27, 1919.

⁷⁶⁾ Circular letter, Nov. 23, 1911; again Nov. 17, 1914.

⁷⁷⁾ Circular letter, No. 15, 1921. "There are people enough around us, who will gladly do some dirty denouncing, if they get a chance against the Catholic Church."

immigration impossible, and soon thereafter legislation reduced it to small proportions. As a consequence, America became less polyglot, and more conscious of its own nationality. Bi-lingual schools, foreign language publications and national parishes had to change or perish. The fact that Germans were now "old immigrants" meant that their racial distinctiveness had been diluted; but on the other hand Messmer had to care for recent arrivals such as Slovenes, Slovaks, Croatians, Italians, and Hungarians, as well as Catholics of other rites. This meant multiplying churches for people who could hardly support them, and staffing them with foreign priests who were not readily available. Simultaneously Messmer plunged into the work of converting the Negroes. With the aid of the Capuchins he did monumental work at a time when most Catholics were not thinking along such idealistic lines.⁷⁸⁾ By the time Messmer died, the question of Polish representation in the Hierarchy was not so acute as formerly. The rebirth of Poland in Europe had considerable influence on American Poles,⁷⁹⁾ and indirectly upon the Archbishop, who was berated as a German, despite the fact that the Swiss are keenly conscious of being different from their neighbors.

Growth

In his era, institutional development came automatically. Hospitals, for example, were multiplied and Messmer took an active interest in the Catholic Hospital Association.⁸⁰⁾ The battle for grade schools had been waged before his arrival, but Catholic high school education was given scant thought before the twentieth century. By the time Messmer died, it had become common. Rather fittingly, one of the largest Catholic high schools in the country bears his name and dates from the latter part of his regime.

In 1916 he organized the Catholic Instruction League⁸¹⁾ to care for those who lacked adequate Catholic education, thereby anticipating the pro-

grams of the CYO and the Confraternity of Christian Doctrine. A little later he provided St. Charles Home⁸²⁾ to shelter wayward boys, and organized the Catholic Social Welfare Bureau⁸³⁾ to handle family problems. In his letters he recommended the Holy Name Society highly, and he did much to revive the St. Vincent de Paul Society.⁸⁴⁾ Much as he was interested in charities, he did not provide for them out of a central treasury, although he did levy a tax for the orphans.⁸⁵⁾ His successor was forced to inaugurate charity drives by the depression which stripped the institutions of their income at the very time when it multiplied their beneficiaries. Along side of the works of charity, mention must be made of the many religious communities which settled in the diocese. A few have assumed parish work, while others pursue their special objectives; but their mere presence indicates that Messmer was exceedingly friendly to the religious life.

Simplicity of Life

Throughout his life Archbishop Messmer remained democratic. His full beard made him a marked man; yet he rode the street car without feeling ill at ease and he liked to take long walks unaccompanied by members of his official entourage. Though the Archdiocese purchased a new residence for him, his tastes remained simple. Pomp was foreign to him, and the adulation in which high society abounds was neither sought nor enjoyed. A guttural "Bah" could well be his comment on glamor. Garments like the *cappa magna* annoyed him. He preferred to keep ceremonies simple, but he wanted them as correct as possible, and his tongue could be sharp to those who erred. Somewhat rugged and brusque by nature, he was not given to toadying. Nor was he afflicted with megalomania. In 1921 the Archdiocese rallied around him on the occasion of his Golden Sacerdotal Jubilee, with Archbishop Keane preaching the sermon. Again he was honored on his Silver Jubilee as Archbishop of Milwaukee. His final letter to his flock expressed gratitude for their esteem, but went right on to tell the

⁷⁸⁾ Bittle, *op. cit.*, p. 429.

⁷⁹⁾ Long before Sarajevo, the dicta of European Poles were rebroadcast in America. The *Kuryer*, Sept. 26, 1907, carried an article by a priest in Lemberg, berating the Vatican because it esteemed Cardinal Kopp. The German Emperor, it was alleged, had helped the Germans toward autonomy in the Church in the United States, but no one would help the Poles. *Cases and Briefs*, n. 34 *supra*.

⁸⁰⁾ He was the honorary president of the Catholic Hospital Association. *Hospital Progress*, Sept. 1930, p. 376.

⁸¹⁾ Albert Paul Schimberg, *Humble Harvest, The Society of St. Vincent de Paul in the Milwaukee Archdiocese 1849-1949* (Milwaukee, 1949), p. 71.

⁸²⁾ *Ibid.*, p. 123.

⁸³⁾ Peter Leo Johnson, *Centennial Essays for the Milwaukee Archdiocese 1843-1943* (Milwaukee, 1943), p. 143.

⁸⁴⁾ Schimberg, *op. cit.*

⁸⁵⁾ This yielded, for example, \$11,091 in 1912, and for the next four years \$14,936, \$14,556, \$16,883, \$19,006. St. Aemilian's Orphanage burned to the ground just before the Archbishop left on his trip abroad from which he never returned.

priests to make the day of Confirmation as solemn as possible and to exhort the people to appreciate this sacrament.⁸⁶)

Death in Native Land

In the late twenties his strength waned, although he remained relatively agile for his age. Repeatedly he received Extreme Unction, but the news of imminent death was invariably followed by the announcement that he had rallied. In 1930 he was strong enough to set out for Europe in the company of Msgr. Breig, who crossed the ocean

⁸⁶) For Messmer's view on secret societies see *Proceedings of the Tenth Biennial Council Catholic Knights of Wisconsin* (Oshkosh, 1904), pp. 78-89. He was not so strict as his predecessor, Archbishop Katzer, who opposed all grips and passwords. Messmer concurred with Archbishop Farley's comment: "If children want to have an innocent play, let them have it."

with him seven times. They arrived in Naples on June 29, and after visiting Rome they went to his native village. There death came unexpectedly on August 4. His life cycle—extensive both in time and in space—closed artistically where it had begun. Msgr. Breig deposited the worn body of his friend in the sail of the mountainous land which he loved. There it rests in the gentle shadow of the little church from which he set out to follow the Divine Master, first to neighboring Austria to the altar, and then far across the sea to become a professor, an author, a bishop, and an archbishop. A simple, sombre slab is silent about the odyssey, but it soberly and hopefully announces to the passer-by: "*Hier harri seiner glueckseligen Auferstehung Seine Excellenz Dr. Sebastian Messmer Erzbischof von Milwaukee.*"

REV. B. J. BLIED, PH.D.

Book Reviews

Frenay, O.P., Adolph Dominic. *The Spirituality Of The Mass*. B. Herder Book Co., St. Louis, pp. 296. \$4.00.

IN her rite of ordination, the Church through the Bishop charges the deacon: *Agnoscite quod agitis, imitamini quod tractatis*, "Realize what you are doing, imitate what you handle." To fulfill such an injunction literally is impossible, the more so as the priest himself gives less consideration to the meaning of the Sacrifice of the Mass. The priest is ordained for the Mass. That he is destined primarily to offer sacrifice was affirmed in a most striking manner when, in view of this precise matter, Pope Leo XIII declared Anglican orders to be invalid.

Unfortunately, nothing in the title hints at Father Frenay's actual design. *The Spirituality Of The Mass* is addressed to the priest. True, anyone may derive considerable benefit from an analysis of the Mass prayers under the revealing light of Thomistic theology. St. Thomas is uniquely the Doctor of the Eucharist; and Father Frenay has gleaned abundantly and judiciously some 280 quotations from the *Summa*. Besides, he enjoyed a field day in the scriptural meadows. Within the first ten of fifty chapters are to be found no less than ninety references to the Old and New Testaments. Furthermore, the reflections on prayer in the Chapter on the "Orations", and the treatment of the miseries of man in the section of the *Kyrie* would provide excellent subjects for anyone's meditation. However, the author's own applications following the exploration of the theological content of each prayer constitute a rather personal appeal from one priest to another. Were it not for this slanting, the volume would be simply another, and certainly acceptable, treatise on the Mass.

The book is opportune, and Bishop O'Brien's recommendation in the "Introduction" is well deserved. The Holy Sacrifice of the Mass is the center of all worship, and therefore its celebration should be the axis upon which all other priestly activity revolves and from which as from its life principle this activity derives vitality and strength. If the Mass is offered with devotion, divine assistance is secured for the labors of the day. If the Mass really forms the center of his life, the priest will maintain right proportions and correct values despite the multiple interests that demand his attention and tax his energy.

Father Frenay's thoughts on the *Veni Sanctificator*, wherein he draws the parallel between the working of the Holy Spirit in Our Lady and in the priest have a special appeal. "A certain relationship between the mysteries, the Incarnation and the Transubstantiation cannot remain unnoticed. . . Mary and the priest have similar missions. Mary was chosen to become the hand-maid of the Lord in the work of the Incarnation. The priest is ordained to continue the work of the Incarnation in the celebration of the Holy Mass. Both Mary and the priest are instruments in the hands of the Most High God. Both are overshadowed by the Holy Ghost." (Page 101). In consequence, "The priest even more than the faithful should have devotion to our Lady," advises Pius XI, "for the relation of the priest to Christ is more deeply and truly like that which Mary bears to her divine Son." (*Ad Catholicici Sacerdotii*, page 53. "The Popes And The Priesthood." St. Meinrad Historical Essays. 1944).

In the *Supra quae*, the sudden shift in the Liturgical prayers to the Old Testament types of the Eucharistic

sacrifice prompts St. Thomas to assume a subjective one that is quite rare in his writing. "Although this sacrament is of itself preferable to all ancient sacrifices, yet the sacrifices of the men of old were most acceptable to God on account of their devotion. Consequently the priest asks that this sacrifice may be accepted by God through the devotion of the offerers, just as the former sacrifices were accepted by him." (Page 193). The author then, with obvious propriety, appeals for devotion to study, especially study of the Scripture.

Father Frenay's considerations are often concerned with a decidedly practical side of the priest's life. When treating of the "Gradual" chant, for example, he extols the influence of a good choir, the priest's primary role being, not to challenge Pinza, but to preserve dignity and maintain the peace. His appreciation of the value of preaching (true to his specific calling, no doubt) is exalted enough to urge him, not only in the chapter on the sermon but also in the Credo, to stump for a careful preparation of simple yet profound instructions. In the Epistle, he recalls the peculiar influence of letter-writing—something of a lost art among the clergy—of the laments and sighs of parents and relatives constitute a trustworthy gauge. And finally, if the case history of every dollar bill gathered in the collection were known, we priests would probably approach the spirit and practice of poverty with greater docility. For there are definite limits to the "catholic" money available and the offertory does frequently demand a sacrifice that hurts.

All the chapters approximate the same length, suitable for brief spiritual reading that might be followed by a short meditation. Quoting St. Charles, Pius X in his *Exhortation To The Catholic Clergy*, requires this practice: "If you administer the Sacraments, brother, meditate on what you are doing; if you celebrate Mass, meditate on what you are offering; if you pray, meditate on what you say and to whom you are speaking; if you are directing souls, think in what Blood they have been washed." ("The Popes And the Priesthood," p. 20) *The Spirituality Of The Mass* will serve as wholesome nourishment for any priest's spiritual needs.

BERNARD A. KRAMER, S.M.

Kassiepe, Rev. Max, O.M.I., *Priestly Beatitudes, Retreat Sermons*, trans. by Rev. A. Simon, O.M.I., Herder, 1952. 393 pages. \$5.00.

"How to be Happy As a Priest" may well be a secondary title for this book, for it describes the ways that a priest can attain the "priestly beatitudes"—and *beatus* means "happy". The topics are varied, including most of those which a priest will wish to refresh from time to time in the months following his annual retreat.

The writer, Father Kassiepe, was a man of wide experience: he had learned the carpenter's trade, entered the Oblates, served as Provincial and Assistant General of his Order, had been military chaplain during the first World War, preached missions and many priests' retreats. His wide experience gives his retreat sermons a practical coloring which will be appreciated by all. Stories which illustrate his teaching form an

integral part of the book; apt quotations from St. Francis de Sales, St. Augustine, and others—but especially from the official teaching of the Church—as well as from Scripture illumine the text.

Priests will be glad to use these conferences for their meditation and spiritual reading; in fact, all religious will find them helpful in rekindling their zeal and deepening their spirituality.

JOHN JOLIN, S.J., PH.D., S.T.L.

Sister Mary Gabriel, O.S.F., B.S. M.Ed.: *Liturgy at Holy Cross in Church and School—Pio Decimo Press, St. Louis, Mo. Pp. 61. \$1.00*

This little booklet, originally an essay presented in partial fulfillment of the requirements for the degree of Master of Education at Saint Louis University, carries with it the didactic disabilities of most academic theses. Accepting this inconvenience in the light of its origin, it is a welcome beginning towards a consciousness in educational circles of the value of Catholic Liturgy as an indispensable instrument for integrating the Church and School, religion and life in the Catholic education of our children.

In the words of our present Holy Father, Pius XII: "The Church prolongs the priestly mission of Jesus Christ by means of the Liturgy." (*Mediator Dei*) The Liturgy is the official worship of the Church. Primarily an expression and a living of the life of prayer, it is secondarily a teaching force. And what a marvelous teaching power it is. Moderns tell us that education must be close to life—it must be life's experiences. The Liturgy is life as worship is life. It is living religion at the same time it is teaching religion. The educationist says that learning must be self-activity. The Liturgy involves the self-activity of the worshipper at the same time he is learning the deepest truths and hardest virtues. The Liturgy is always a project which demands a doing on the part of the learner. It is the traditional audio-visual instructional device of the Church. Pope Pius XI once said that the celebration of the feasts of the church taught the people their faith more vividly than the greatest efforts on the part of the educators in the classrooms or the preachers in the pulpits. The Church has understood this from the beginning. Her method in the Liturgy has been graphic and vital. As all life must culminate in worship, so all religious education, in understanding and in attitudes, must be centered and focused on its application in worship.

The author of this booklet has caught the inspiration of the Liturgical Apostolate and seeks to impress the need of Liturgical orientation in the elementary religious training of our children. After a brief survey of the Liturgical Movement in Europe and America, there is an analysis of the Saint Louis Archdiocesan Course of Study for religion classes in the elementary schools of that Archdiocese, issued in 1949. Although recognition is given to the Liturgy in these courses, it is abundantly clear that Liturgical living is not the center of this religion teaching program, but the emphasis is rather on doctrine and faith.

In the second, and by far the most inspiring, half

of the booklet, the author takes up the work of one parish in the same great Archdiocese where the above Course of Study for religion is utilized, but the orientation is definitely Liturgical. In Holy Cross School under the able direction of the Pastor, Monsignor Hellriegel, the Liturgy is made the great integrating principle whereby all instruction and training, religious and secular, is orientated towards God in the practice of the virtue of religion—the praise and glory of God, which is worship.

The method utilized in Holy Cross Parish is the method of living by, with and in the Mystical Body of Christ in the Liturgical festivals and seasons of the year. It is a means by which the child from its earliest years learns to participate in the divine Life of Christ and His Church; and learns to acquire, perfect and practice His virtues in a child's way. Accordingly, in Holy Cross School, sound pedagogical wisdom gathered through the years is not discarded, but is integrated towards the ultimate goal.

Integration is the keynote to the religious training at Holy Cross. Christian doctrine, morals and worship must be integrated to lead the child to knowledge, living and worship. Religion is not a "subject" but an "object"—namely a "living religion." Doctrinal material and Holy Scripture find unity, direction and drive in the living of the Liturgy. This is how it should be; for these have gone into the making of the Liturgy through the ages, and the official prayer of the Church sums up the mind of the Church. Faith comes by prayer, and what more logical than that understanding be attained by the beautiful combination of prayer and doctrine which comprise the Liturgy. Here the Holy Spirit breathes on our intellects as we pray the great truths of faith and often the humble peasant drinks deeper of the stream of faith in prayer than the great theologian in his profoundest reasonings.

Knowing the Liturgy is one thing, living it is another. Active participation in the Liturgical life of the parish is the secret strength of the Holy Cross program of religious training. Home, school and altar are united through the Liturgy. Our present Holy Father has said: "The most pressing duty of Christians is to live the Liturgical life, and increase and cherish its supernatural spirit". (*Mediator Dei*) A religious education which neglects the Liturgy or gives it second place cannot

achieve the end towards which Christian education must tend. That end has been clearly stated by Pius XI in the *Christian Education of Youth*: "The supernatural man (who) thinks, judges and acts constantly and consistently in accordance with right reason, illumined by the supernatural light of the example and teaching of Christ." The surveys conducted in Holy Cross Parish by the author and digested in this booklet give experimental evidence of the influence exerted in both child and adult-education by the active participation of the laity in the Liturgical orientated parish.

Holy Cross Parish is a leader in the Liturgical Apostolate on the parish level. May this little work of Sister Mary Gabriel be the means of inspiring pastors and teachers to emulate the apostolic endeavors of the good Monsignor and hasten the day when altar, school and home form one great school of Liturgical education to the perfecting of the worship of the Mystical Body of Christ.

REVEREND JOSEPH H. HUELS,
M. S. in Ed.

Hoehn, Matthew, O.S.B., editor: *Catholic Authors, Contemporary Biographical Sketches*. Vol. II. St. Mary's Abbey, 1952. 633 pages. \$6.50.

This splendid volume is a complementary source book for authors not included in the first volume. All the 374 authors are additional sketches, thus the two volumes give an intimate introduction to 994 contemporary Catholic authors. The term "Catholic Author" as here used means that the author is a practicing member of the Catholic Church.

The book was compiled to fill a real need not only for libraries, but for general information as well, and the work has been done well. Not only has the usual biographical data been given, but other interesting details and incidents are included; direct quotations are used, and in most cases a picture of the author is given. Included are writers of books in English and foreign languages, when some of their works have been translated into English.

"Catholic Authors" will be enthusiastically received, and the many who assisted the editor can justly share in this admirable achievement!

JOHN JOLIN, S.J., PH.D., S.T.L.

Catholics in the field of jurisprudence have a big challenge hurled at them. Trained in the moral law, they stand on firm ground. They must meet the challenge with clearness of thought and intrepid courage. In doing so they serve their country as guardians of its democracy. True democracy rejects the adage of the pragmatists "that everything is permissible with a view to the interests of society." De Tocqueville, one of the most brilliant writers in matters pertaining to statecraft, added the comment that the adage "seems to have been invented in an age of free-

dom to shelter the tyrants of future ages." Written a hundred years ago, after a prolonged visit to the United States, these words are prophetic. What he then foresaw has happened in our day. Relative morality, rejecting in effect the sovereign Lord of all law, inevitably ends in making the State the sovereign Lord. The maxim becomes supreme: "The State can do no wrong". This vicious maxim rules the statecraft of the totalitarian tyrants of our day.

ARCHBISHOP ALOISIUS J. MUENCH, D.D.¹⁾

¹⁾ Lenten Pastoral, 1952.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

A MESSAGE DESERVING OF CAREFUL STUDY

It is a most commendable practice which calls for the issuance of a message by the President of the Central Verein prior to the annual convention. The present incumbent in the highest elective office of the C.V. has, during the years of his presidency, distinguished himself by the wholesome content and timeliness of his convention messages. It is with an intent to give this year's message as wide a circulation as possible that we submit it to the readers of *SJR*.

Mr. Sattler's message merits more than a mere reading. It should be analyzed and studied. Among other things, it calls attention to certain conditions prevailing in our own country and in the world at large, which are clamoring for consideration. Obviously, it

Mr. Sattler's purpose to jar the members of the Verein from any complacency which may have seized them. The CV President has ably and faithfully interpreted the words of Pope Pius XII which constituted the motto of the St. Louis Convention: "To launch a mighty reawakening of thought and action." While directed primarily to Verein members, this message possesses value for all Catholic laymen. In this spirit we submit its salient thoughts:

Our Holy Father

No one, having any awareness of the moral condition of the world, will question the need for such a reawakening. As recently as this past February 10th, addressing the Faithful of Rome, His Holiness, in calling for a return of the world to Christ, reiterated this

call for a reawakening and emphasized that "the root of modern evils and of their baneful consequences is not, as in pre-Christian times or in regions yet pagan, an invincible ignorance of the eternal destiny of man and of the principal means of attaining it. Rather is it lethargy of the spirit, weakness of the will, and coldness of the heart."

"There are ardent souls, who anxiously await this call. Others are fast asleep; they must be awakened. Others are apprehensive; they must be encouraged. Others are confused; they must be guided."

Let us be numbered among the ardent souls, alert and quick as in the past to heed the call of Christ's Vicar.

Our Bishops

The need for this reawakening has been repeatedly stressed by our spiritual Shepherds. Only last November at their annual meeting in Washington, they called attention to "an alarming parallel between the situation facing us today and that which faced the Roman Empire 1500 years ago. Barbarism on the outside, refined materialism and moral decay within." Referring, then, to the lethargy of our people, they continue, "The same fate will befall us, if we do not awaken to the danger which threatens from within our own household." We would be untrue and disloyal to our Episcopal Superiors, we would be unworthy of the Mandate of Catholic Action, which we have received from them, if we did not here and now join in this mighty crusade to reawaken the Christian world.

Our Country

This call for a moral awakening, based on the knowledge of Christian principles and their faithful application to the present problems, should have an especial appeal to all Americans of good will, anxious for an equitable solution of both national and international ills.

We find ourselves today at the head of a coalition of Western powers opposing an alliance of nations ruled by the godless. Yet according to recent census figures, less than fifty per cent of our citizenry are affiliated with any Christian denomination. How can they intelligently apply Christian principles to their daily problems, much less to local, national or even international questions, when they are ignorant of them, or when they refuse even to learn? Unfortunately, many lack the rudimentary knowledge of Christian concepts, due to the spirit of religious indifferentism, which pervades the land. To dispel this ignorance should be one of the aims of this great awakening. These indifferent fellow-citizens must be shown that the great source of strength of America's discoverers, of her first settlers, of her Founding Fathers, of her leaders in the hour of travail and of victory, was religion. They should be warned that militant atheism is also a religion, a religion without God, but not without a god, in which the citizen is not free, but an abject slave. They should know that the best guardian of liberty is the truth—"the truth shall make you free," says Holy Writ.

Peculiarly, there is another type of lethargy abroad in the land, and it may be called political indifferentism. It evidences itself by abstention from voting. Official records disclose that about fifty-one per cent of the American electorate voted in November, 1948, a presidential year. Similar unhappy statistics can be supplied for other local, state and national elections of recent years.

Many of us complain of the character and type of public servants who are elected. We decry their policies; we are aghast at the alliance of politics and crime; we protest high taxes; but fail to take part in the choice of our government.

The right to vote is not only a privilege of citizenship, it is also an obligation. The failure to vote is undoubtedly a form of civic cowardice—approaching treason itself.

Effective moral leadership of the world can be provided by America only if every citizen participates in his government; if we are a nation of the free under God.

Dr. Frederick P. Kenkel

The saddest news transmitted to me during my incumbency as president, was the news of the death of Dr. Frederick P. Kenkel, K.S.G., K.H.S., the Director of the Bureau since its foundation in 1908. He was our leader, guide; we had come to look upon him as a father; the philosopher, the confidant of statesmen, the personal friend of bishop and priest; the kindly guardian of the poor; the dean of Catholic journalists. Ever humble, his knowledge of Catholic social

teachings and their practical application was profound. The Central Bureau must ever remain as a monument sacred to his memory. May his kindly soul rest in peace.

Our Central Bureau

Only last year, in addressing his report to the 96th convention, Dr. Kenkel chose "to point out the direction in which our efforts should henceforth be projected to awaken our members to the knowledge that a new day, its problems and dangers, demands of them deeper understanding of the swift running currents of present-day thought and a greater willingness to labor for the preservation of sound principles, the righteousness of God, and His Church, the common good." As an arm of our national union of societies in this work of spreading God's truth, there is no substitute for the Central Bureau. For that reason I ask the convention to continue the present Assistance Fund. To the societies who have contributed loyally to this fund in past years, to the members of the Assistance Fund Committee, and Mr. Richard F. Hemmerlein, its Chairman, I extend my profound thanks.

To the Rev. Victor T. Suren, the present Director of the Bureau, this convention and I owe a great debt of gratitude. For the past four years, he had been associated with Dr. Kenkel, and since February, has with the ready consent and approval of our Episcopal Protector, the Most Rev. Joseph E. Ritter, been carrying on the salutary work of the Bureau and its glorious traditions.

Our Societies

Many of our local societies and State Branches have made great strides during the past year not merely in increasing their membership rolls, but also, and what is more important, exerting a greater and more beneficial influence upon their locality and State. Our societies will be doing their part in this great crusade, this mighty reawakening, only (a) if their members are a constant good example to others; (b) if their members devote a great portion of their leisure time to reading and studying Christian principles and their application to the troublesome problems of the day; and (c) if these societies leave nothing undone to influence public opinion on behalf of the Christian solution of these current questions. Towards this end, every society should have functioning committees on legislative and on Catholic Action.

Our Persecuted Brethren

The era of the Christian martyr has not passed. Persecution, just as demoniac, just as brutal and designed as in the early Christian era, is with us today. The powers of darkness prevail behind the Iron and the Bamboo Curtains. Millions are deprived of the comforts of their holy religion; millions languish in prison and forced labor camps; millions have made the supreme sacrifice for their Faith. Never before have so many been persecuted at the same time. Never before has a dictatorship ground under its heel so many innocent victims. Fourteen nations are now the prisoners of communism.

Let us pray God to give these captives grace and comfort, that they may, with resignation, embrace the cross placed on them.

I ask this convention to study also the problem of the expelled and refugee, the escapee from the toils of the godless. Legislation should be supported permitting the admission of additional non-quota immigrants to the United States, particularly from overpopulated Western Germany.

National Catholic Women's Union

The National Catholic Women's Union deserves our particular commendation for the many charitable works which it has sponsored during the past year. The Chaplain's Aid, the aid to the expelled of Europe and Asia, and the great help rendered both domestic and foreign missions, deserve commendation. We are also deeply grateful to the National Catholic Women's Union for their cooperation with the Central Bureau Assistance Fund. Let me here thank the gracious President of the National Catholic Women's Union and her board of officers for joining with us in this project.

Appreciation

The duties of your officers do not cease with the end of the convention. In the course of the year it has been my privilege to attend many state conventions, local gatherings and meetings in various parts of the country. Besides this, I have corresponded faithfully with many other units throughout the country, and this mail alone has totalled over 1,200 letters sent. To all my fellow officers, the officers of the State Branches and local societies, who have been so ready to lighten the burden of my office and have facilitated my efforts, let me publicly extend my thanks; also to the many moderators and Spiritual Directors of our affiliated societies throughout the country.

ALBERT J. SATTLER
President, CV

Visitors to the Central Bureau

ON September 29, the Most Rev. L. J. Fitzsimon, Bishop of Amarillo, Texas, visited the Central Bureau Library. His Excellency was in quest of information on the history of the growth of the Catholic Church in Texas. He expressed his genuine satisfaction upon finding the source of information which he eagerly sought.

On August 13, Mr. Raymond L. Hammer of Piqua, Ohio, Supreme President of the Knights of St. John, took advantage of his brief stay in St. Louis to visit the headquarters of the Verein. At the National Convention of the Knights held a short time previously in Indianapolis, members of Commanderies affiliated with the CV suggested to their Supreme President the advisability of a visit to the Bureau. Mr. Hammer was quite enthused over his findings at this center of social action.

State Conventions *California*

THE Forty-third annual Convention of the German Catholic Federation of California was held jointly with its auxiliary, the NCWU of California, on Sunday and Monday, August 31 and September 1, at St. Elizabeth's Church, Oakland. An excellent attendance assured a most enthusiastic and spirited Convention.

According to custom, the Convention opened officially with an impressive High Mass. After the noon buffet lunch, the first business session was held. At the joint session of the men's and women's organizations, Mr. Edward D. Cone, official representative of the Most Reverend Archbishop's office, and Alameda County campaign manager for "tax relief for non-profit private schools," delivered what proved to be the key lecture of the entire Convention. Mr. Cone spoke on the concerted efforts being made to free Catholic schools and similar institutions from State taxation. California enjoys the doubtful distinction of being the only State in the Union which taxes non-profit private schools. The subject of tax exemption for schools was the most important topic of discussion during the remaining sessions of the Convention. Special importance attached to these discussions because this issue will be submitted to referendum in the November elections.

The Federation introduced a new feature as far as membership is concerned. A new type of membership, associate membership, was made available to all Catholic men. The obvious purpose is to elicit the active support and interest of men belonging to parishes where the Federation has no affiliation.

In the elections, all incumbents were returned to their respective offices. However, the retirement of Rev. Charles Budde, S.J., necessitated the election of a new Vice-Commissary in the person of Rev. Carl Benecke, S.J.

Solemn Benediction was given at 5:30 P.M. on Monday, after which the delegates assembled for a special dinner. It was at this juncture Mr. William Dombrink, Honorary President, installed the officers for the ensuing year. Next year's Convention will be held in St. Boniface Church, San Francisco.

Arkansas

The very Catholic community of Morrison Bluff was host to the Sixty-second annual Convention of the Catholic Union of Arkansas, August 30, September 1. As in previous years, the outstanding feature of this year's gathering was the generous assistance lent by Bishop Fletcher of Little Rock, who remained with the delegates throughout Sunday, giving counsel, direction and inspiration in his several talks.

Bishop Fletcher addressed the delegates four times, in each instance demonstrating his rare talents as teacher and shepherd of his spiritual flock. In his sermon at the Solemn Mass on Sunday, offered by Rev. James Foley, O.S.B., of Fort Smith, His Excellency spoke on the general theme of Catholic education, combining in his sermon thoughts from Archbishop Muench's message on Godless education, with references to the special institute of Religious held a few weeks earlier at Notre

Dame University. His allusion to the need of vocations to the religious life gave the Bishop opportunity to commend SS. Peter and Paul's Parish in Morrison Bluff for the large number of vocations received from that comparatively small community.

Bishop Fletcher made it a point to address business sessions of both the men's and the women's Unions. In these talks he referred particularly to the message of Fatima conveying to the world our Lady's plea for prayer and penance. The Bishop expressed gratification over the success of the Rosary Crusade conducted in his diocese in the course of the past year. The emphasis in the future, he said, must be placed on the need of penance.

His Excellency devoted his address at Sunday night's Civic Forum to suggestions to the two organizations on how to integrate their program of activities so as to give them a greater efficacy. After Bishop Fletcher's opening address, those present at the Civic Forum heard a talk by Rev. Victor T. Suren, Director of the Central Bureau, who spoke on "Virile Christianity". In her address, Mrs. Rose Rohman, President of the NCWU, told her audience that it is "The little things that count," emphasizing the importance of everyone's contribution to the Union's Catholic Action Program. Mrs. Rohman was followed on the rostrum by Abbot Edward Burgert, O.S.B., who gave a most complete and enlightening report of the Ninety-seventh Convention of the Central Verein, which convened only a few weeks previously at St. Louis.

The business sessions on Sunday afternoon and Monday morning were largely taken up with a discussion of the Central Verein resolutions and lengthy deliberations on ways and means for improving the various district organizations.

In the elections, the delegates chose as their President Mr. T. J. Arnold of Little Rock, who succeeds Mr. J. M. Zimpel in this office. The spirit of the delegates to this Convention was commendable. It is anticipated that, with the Bishop's splendid patronage, the Catholic Union will experience a growth during the ensuing years.

New York

After an interval of twelve years, Utica served as host to the Fifty-seventh annual meeting of the New York State Branch of the CV, August 30-September 1, being the sixth time this local affiliate had done the honors to the present organization. The precision and smoothness with which the Convention functioned betokened careful planning.

Registration showed seventy-eight delegates in attendance. All business sessions were held in Hotel Utica, convention headquarters. In keeping with established custom, the motto for the Convention was that of the previous meeting of the Central Verein held in St. Louis a few weeks earlier. Accordingly, at the Resolutions Committee meeting, held on Saturday afternoon, the declarations of principles adopted by the Verein Convention were explained and approved. Mr. Albert J. Sattler, President of the CV, served as Chairman of the Resolutions Committee. While the executive board was in session on Saturday evening, a special youth conference was conducted, with the Very Reverend

Cuthbert Dittmeier, O.F.M.C., of Utica delivering the address of the occasion.

On Sunday morning the delegates convened in joint session in the main Ball Room of Utica Hotel. After the invocation and appropriate addresses of welcome the delegates went in solemn procession to St. Joseph's Church, escorted by the Knights of St. John and their Ladies' Auxiliaries. A Solemn Mass was celebrated at St. Joseph's in the presence of the Most Reverend David Cunningham, Auxiliary Bishop of Syracuse. Rev. Francis J. Buechler, of Troy, Spiritual Adviser of the State Branch, was celebrant. The sermon was preached by the Very Reverend Vincent Mayer, O.F.M.C., of Syracuse.

The feature address of the Convention was delivered in conjunction with the dinner in the Hotel Ball Room Sunday noon. Mr. Richard F. Hemmerlein of Syracuse outlined the history and program of the Verein movement in his able discussion of "The Apostolate of the CV and the NCWU." At the Eucharistic hour on Sunday night in St. Mary's Church the delegates heard a sermon delivered by Rev. Paul Hemmer of Liverpool. Relaxation was provided for the delegates after the church services by way of refreshments and entertainment in St. Louis of Gonzaga Hall.

Noteworthy among the various recommendations adopted by the Convention were these: promotion of Pius X discussion groups; observance of the patronal feast; promotion of modesty of dress by personal effort; increased support to the Central Bureau and aid to its apostolate by distribution of its pamphlets; continuance of the State Branch *Digest*, news sheet published three times during the year; and support of the Catholic press with particular attention to *Social Justice Review*.

The Credit Union Committee reported that a conference was held on Sunday afternoon during the Convention. Chairman Joseph H. Gervais of Rochester revealed increased interest in the parish credit union movement, stating specifically that the Kolping Society of Buffalo was contemplating organizing a unit.

In the elections, Mr. Frank E. Popp of Troy was elected President, succeeding B. F. Jansen of Brooklyn. Father Buechler remains as Spiritual Adviser. The Convention concluded with a joint session of both men's and women's Branches, at which the delegates joined in the special Departure Service.

New Life Member

SHORTLY after the 97th Convention of the Central Verein, the Central Verein received a new Life Member in the person of Mr. L. A. Koerner of St. Louis. Mr. Koerner is Field Manager of the Catholic Knights of America and has been active in the Missouri Branch of the CV for the past several years. Two years ago he served as chairman of Missouri's Central Bureau Assistance Committee. At the recent State Convention, held in Hermann, he was elected financial secretary of the State Branch. In his letter to the Central Bureau, which accompanied the payment of his fee, Mr. Koerner gave assurance of his "fullest support at all times."

Convention Echo

From Convention report by MR. JOHN EIBECK published in September 1952 issue of *Knight of St. George*:

FROM personal observation we are convinced that this was again one of those interesting and very successful conventions, so traditional with this nearly one hundred year old Catholic Lay organization. Although the death of Mr. F. P. Kenkel, the Director of the Central Bureau in St. Louis, and his connection with the Central Verein over 50 years, cast a noticeable shadow of sorrow over the entire convention, we feel that the work will continue under the able leadership of his successor. One must really attend one of these conventions to obtain a correct impression of its real meaning. These delegates, coming from all parts of the United States, and a great many at personal expense and sacrifice, were men with a deep sincerity of purpose and power of conviction for the Catholic work in which they are engaged. There were none of the distracting by-plays so often noticed at other conventions, but the delegates did enjoy greeting their friends and co-workers whom they learned to respect and highly regard over the years.

They all realized the seriousness of the times and the problems confronting our church and the Christian social order and they came prepared to offer their services to solve some of these problems as indicated in the declaration of principles adopted at this convention.

We came away convinced that with God's help and with the undaunted loyalty of the members of the Central Verein the work will continue to move forward for the honor of God and the welfare of our Church.

Necrology

THE centennial of the Central Verein, which will be observed in 1955, recalls the fact that our organization was cradled in the city of Baltimore, Md. Although recent years have seen a decline of interest in the Verein among the affiliates in Baltimore, it is to be remembered that many of our staunchest supporters came from that city. One of these was Mr. Carl B. Weiss who departed this life on May 1st.

Mr. Weiss was born September 4, 1867 in Germany. From his early youth he was an active and ardent member in the Verein movement. He was a subscriber to *Social Justice Review* since 1919 and had been a Life Member since 1928. The membership roll of the CV lists him as Life Member No. 8.

The Central Bureau deeply appreciates the kind letter received from Mr. Weiss' sister who informed us of her brother's passing. We extend to her our heartfelt sympathy in her bereavement.

"The Church does not separate a proper regard for temporal welfare from solicitude for the eternal."

POPE PIUS XI

DECLARATION OF PRINCIPLES

Adopted by the Ninety-seventh Convention of the Catholic Central Verein of America, Conducted at St. Louis, Mo., August 16-20, 1952

Our Holy Father

For almost one hundred years and during the pontificates of six Popes, the Catholic Central Verein of America has annually pledged its loyalty and filial obedience to the reigning Holy Father. It is our privilege and duty to do so again this year, at our Ninety-seventh Annual Convention in the city of St. Louis, Missouri.

The errors which afflict mankind and the wiles which turn man away from his Creator are sometimes difficult to recognize. But man has always recognized his leaders, though not always honorably, from the time that the Hebrews delegated Moses to stand before the Lord in their stead, to the day when Simon Peter exclaimed: "Thou art the Christ, the Son of God", even to this day, when all the world, willingly or unwillingly, looks to the throne of St. Peter and sees Pius XII seated there recognizing that he is leading God's vast army in today's battle between good and evil.

Divine Wisdom has provided for the world the spiritual leadership of the Holy Father. He has "the keys of the Kingdom of Heaven", but against him have been pitted the powers and the hate of hell in an unavailing effort to destroy the Kingdom of God. The history of the Papacy is one long portrayal of this bitter, never-ending, unabating fight between Beelzebub and the Vicar of Christ, and no one will say that the struggle is less pointed or less definite today than at some other period of history. Daily the number of the Pope's enemies is increased, even those who glory in the name of Christ joining those who blaspheme His Holy Name, that they might oppose their united strength to the work of the Holy Father and make his efforts fruitless.

With the grace of God, the Catholic Central Verein of America has always put loyalty to the Holy Father in the very fore-front of its purposes. We have sought to bring to fruition his ideals and directions. He has favored us by giving us special charges to carry out. With Christian modesty we feel happy that we have been chosen to share directly in his work and to enjoy his confidence.

We pledge to continue our loyal obedience to our Holy Father, and in the person of Pope Pius XII we offer our renewed tribute to filial love, devotion and submission. "May the Lord preserve him and give him length of days and make him blessed upon the earth and deliver him not to the will of his enemies."

War and Peace

NEW WAR PREPARATIONS

In common with all thoughtful men everywhere, the members of the Catholic Central Verein view with increasing dismay the frightening apathy with which large segments of society accept the apparent inevitability of a third world war which might well mean the final

destruction of Western civilization. Forgotten are the terrible lessons of two devastating world wars which reduced entire nations to ruins and ashes and all but drowned the earth in seas of blood and tears; forgotten the promises of statesmen and politicians that all these sacrifices were to usher in an era of freedom and security and peace and justice for all. Again the war factories are busy night and day, young men and women are being called up for military service, the newspapers and the air waves are filled with reports of new military alliances, mounting armament budgets, threats and counter-threats of statesmen and diplomats, border shootings and deportations, wars and rumors of wars. And here and elsewhere, smug politicians, military strategists, industrialists, factory workers, and all kinds of big and little profiteers count their sky-rocketing earnings, heedless of the clinging blood and tears of their war-harassed fellow men.

One is reminded of the outcry of Pope Pius XI in his encyclical letter, *Ubi Arcano Dei*, thirty years ago—at a time when the world, not yet recovered from the First World War, was already covertly preparing for the second horrible blood-letting: "The inspired words of the Prophets seem to have been written expressly for our times: We looked for peace and no good came; for a time of healing, and behold fear."

(To be continued)

Acknowledgments

FROM a missionary in Bihar, India: "I wish to thank you for the bundle of literature which you were good enough to send me of late. The Central Bureau has been good to me on other occasions also. Twice you let me be the beneficiary of Mass stipends which were sent to you. I made free to write you about one month and a half ago to ask you whether it would be at all possible to help me again with Mass stipends. The Mass stipends are the daily bread of priests."

From St. Labre Indian Mission, Ashland, Montana: "Many thanks for your kind letter and the two large bales of clothing just received. May God abundantly reward your charity and mission zeal. There seems to be no end to the needs of our Indians. But you are helping us considerably to aid them in their clothes problem."

Contributions to the CV Library

General Library

HON. FRANK M. KARSTEN, Washington. One Hundred First Report of Missouri Schools, 1950.

Library of German Americana

MR. PETER BETZEN, Kansas. Pater Lutas Etlin, O.S.B., Clyde, Mo., 1931. Das Bittere Leiden unseres Herrn Jesu Christi, Clyde, Mo., 1913. Katakomben-Bilder Vols. I-II, Regensburg, 1895. Die St. Peter und Pauls, Gemeinde in Mankato, Minnesota, 1899. Rt. Rev. Msgr. J. E. Hackenbroich, Kansas, Elternpflicht, oder: Die Christliche Familie, Ohio, 1902. —REV. MICHAEL GUETTER, Minnesota. Church of Our Lady of Victory of Lucan, Minn., 1898-1948.

Life Member Celebrates Anniversary

ON August 10, Mr. and Mrs. Wm. Pohl of St. Paul enjoyed the rare distinction of celebrating the 70th anniversary of their wedding. Mr. Pohl has been a staunch member of the Central Verein movement throughout the years and has been on the Life Membership rolls of our organization since August 1928.

We commend the Jubilarians and wish them continued health and happiness.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donations to Central Bureau

Previously reported: \$2,135.40; Catholic League Wisconsin, \$1,065; Catholic Union of Arkansas, \$60; Philadelphia District NCWU, Pa., \$100; Pottsville Branch NCWU, Pa., \$20; Lehigh Valley Branch NCWU, Pa., \$55; Catholic Union of Illinois, \$100; Pittsburgh District CCV, Pa., \$13; Geo. A. Margraff, Pa., \$5; Edw. L. Steinkirchen, Pa., \$3; Williamsport Branch NCWU, Pa., \$10; Wilkes-Barre District NCWU, Pa., \$10; Pottsville Branch NCWU, Pa., \$25; Pittsburgh District NCWU, Pa., \$250; New York State Branch NCWU, Pa., \$455; Connecticut Branch NCWU, \$25; Peter N. Betzen, Kans., \$100; Mrs. O. Schlitt, Mo., \$5; Schumacher, Pa., \$1; Rev. J. J. Fries, Pa., \$10; New York State Branch CCV, \$150; Chicago District League NCWU, Ill., \$5; Minnesota State Branch CCV, \$149.60; C. V. Convention Committee, \$150; Sundry minor items, 65c; Total to and including September 17, 1952, \$4,902.65.

Chaplains' Aid Fund

Previously reported: \$222.60; St. Francis de Sales Benevolent Society, St. Louis, Mo., \$2.30; Total to and including September 17, 1952, \$224.90.

Foundation Fund

Previously reported: \$100; Ben L. Barhorst, Mo., for Life Membership, \$100; L. A. Koerner, Mo., for Life Membership, \$100; Charles F. Gerhard, Pa., on account of Life Membership, \$25; Total to and including September 17, 1952, \$325.00.

St. Elizabeth Settlement

Previously reported: \$3,304.43; A Friend, Mo., \$2. Greater St. Louis Community Chest, \$2,100; From children attending, \$1,329.82; Total to and including September 17, 1952, \$6,739.25.

European Relief Fund

Previously reported: \$82.00; Frank Gittinger, Tex., \$25; Total to and including September 17, 1952, \$107.00.

Catholic Mission Fund

Previously reported: \$1,107.90; Wm. J. Sullivan, Ill., \$20; Rev. N. N., N. Y., \$2,954.91; Frk. C. Kuepper, Minn., \$10; Dr. N. Dietz, Neb., \$5; Mary Kueper, Ill., \$4; Mrs. F. A. Burkett, Tex., \$8; New York Local Branch CCV, N. Y., \$2; N. N., Mo., \$25; N. N., Kansas, \$50; Miss Minnie Voss, Pa., \$5; Mrs. O. Palazzolo, Mo., \$10; Gertrude Steilein, Pa., \$2; S. Stuve, Mo., \$1; St. Francis Convent, Springfield, Ill., \$10; Miss Genevieve Hamill, Mo., \$25; Miss M. Buggle, Mo., \$60; Total to and including September 17, 1952, \$4,299.81.